200 FAQ ON MUSLIM BELIEF

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Translator's Note

Praise be to Allah. I thank Him, seek His Help and Forgiveness. I seek refuge in Allah from the evil of my bad deeds and myself. Whomsoever Allah guides, is truly guided, and whomsoever Allah leaves to stray, none can guide him. I bear witness that there is no god but Allah, and that Muhammad is the Seal of His Prophets.

Islamic Monotheism is the most significant branch of knowledge to be studied. It is very important to a Muslim's life. For the sake of this knowledge man was created: *{and I (Allah) created not the jinn and mankind except that they should worship Me (Alone)}.* (Adh-Dhariyat, 56) Through this knowledge man can get out of darkness to the brightness of light, and can be rightly guided to the Straight Path. Through this branch of knowledge, man knows his Lord, his Creator, and knows that none has the right to be worshipped but Him. Through this branch of knowledge one knows the conditions and real meaning of the statement: *"There is no Ilah (god) but Allah"* .

Through this branch of knowledge, man gets to know the bases of Islam and the pillars of Faith. Also, one can know the Names and Attributes of Allah the Almighty. For this, this branch of knowledge has become the most respected and wormy one as it studies Issues concerning Allah the Almighty: Divine Names and Attributes. Through this knowledge man realizes *Iman* (Faith) and tastes its joys and relief. In addition to realizing some degree of the Divine Wisdom, while one is satisfied with the Divine Decree and submits himself to Allah, Lord of the universe while one is contented and happy.

We need nothing better than recognizing Allah and knowing His Oneness, to be able to invite the people to follow His Path and to correct their belief and warn them against falling into the darkness of polytheism and disbelief.

In fact, Muslims cannot do without going back to their true belief in Allah, the belief that was enjoyed and lived by the earlier Muslims (May Allah bless them all). This book covers most, rather, all the issues relating to Islamic Belief, Faith and the Oneness of Allah.

I have found great honor and relief in translating this valuable book. I ask Allah to forgive me my sins and to overlook my mistakes. I ask Him to benefit the Muslims allover the world by this book and I ask Him to accept this work from me as purely dedicated for Him Alone.

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Preface

All Praise is due to Allah and much peace and many blessings be upon the Messenger of Allah, his family, his companions, his followers and those who disseminate his call until the Day of Judgment.

One of the aims of Dar Al-Manarah is to explain Islam and its message to the peoples of the world; as Islam is the final message of Allah to mankind. This message was brought over by all the Prophets and Messengers. It is a belief and a special way of life to be emulated by the individual and the whole community.

Since the elements of Islam and its doctrines, concerning belief, ethics and conduct may not be fully known; Dar Al-Manarah thought that translating and publishing this book to acquaint with the bases of Islamic Monotheism.

We would like to thank" Ali As-Sayed Al-Halawani for his efforts in translating and revising this work. Great appreciation is due also to Sa'id Faris and M.Kamarah, our respected revisers, under ,whose guidance and supervision the subject matter took proper form.

Finally, all Praise and Thanks are due to Allah, Most High.

Dar Al-Manarah Director
M *U Ithman*

Author's Introduction

All Praise is due to Allah, Who (Alone) created he heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord. He it is Who has created you Tom clay, and then has decreed a (stated) term (for *you* to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection). And He is Allah (to be worshipped Alone) in the heavens and on the earth; He knows what *YOU* conceal and what you reveal, and He knows what *YOU* earn (good or bad).

I bear witness that there is no god but Allah, Alone. He has no partner. He is Allah, (the) One. He s the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks). He begets not, nor was He begotten. And there is none co-equal or comparable unto Him. To Him belongs all that is in the heavens and on earth: everything renders worship to Him. To Him is due the primal origin of the heavens and the earth: when He decrees a matter, He says to it: "Be", and it is. Thy Lord does create and choose as He pleases: no choice have they (in the matter): Glory to Allah! And far is He above the partners they ascribe (to Him)! He cannot be questioned for His Acts, but hey will be questioned (for theirs).

I bear witness that our master and Prophet Muhammad is His Slave and Messenger whom was sent with guidance and the religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it). May Allan send Peace to him, his household, and companions who used to adjudicate to the truth and perfect justice. And, may Allah send Peace to his followers who do not deviate from his *Sunnah* and, moreover, they stick to it and defend it against any oppressors. And, may Allah send Peace to those who follow them till the Day of Resurrection.

Then after! This is a summarized book which I hope to be of great benefit to the reader. This book includes the basics of religion and principles of Islamic Monotheism. It shows the Straight Path of the True Religion (Islam). It covers what follows: *Iman* (Faith), its characteristics and what nullifies or demolishes it. Each statement is supported by clear-cut proofs. I focused on the views of the People of the Sunnah and discarded those of the heretics and deviators from the Straight Path. I mentioned the latter's only when I intended to refute and knock them down. I organized it in the form of questions and answers to draw the attention of the kind reader.

Finally, I ask Allah the Almighty to accept this work of mine and to benefit us all with what He taught us, and to teach us what benefits us out of His Grace and Bounty. For Allah has power over all things! Allah understands the finest mysteries, and is Well Acquainted with them! To Him is the end of all journeys! He is our Protector! He is the Best to protect and the Best to help!

The Author

Q 1: What is the first (religious) obligation on worshippers?

A--- The first religious obligation on worshippers is to realize the purpose for which Allah the Almighty created them; and for which He took their covenant and sent them His Messengers and Books; and for which He created this present life, the Hereafter, Paradise and Hell-fire; and for which the Inevitable would come true; and the Event would befall; and for which the Balance is set and the Records fly; and for which there would be either happiness or misery; and according to which the lights would be divided, for any to whom Allah gives not light, there will be no light for him!

Q 2: What is that thing for which Allah innovated the Creation?

A ---Allah the Almighty says: ***{And We created not the heavens and the earth, and all that is between them, for mere play. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not}****.* (Ad-Dukhan, 38-39)

He says also: ***{And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve!}****.* (Sad. 27)

He says also: ***{And Allah has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned,***

and they will not be wronged}.(Al-Jathiyah, 22)

He says also: ***{And I (Allah) created not the jinn and mankind except that they should worship Me (Alone). I seek not any provision from them (i.e. provision for themselves or for My creatures) nor do I ask that they should feed Me (i.e. feed***

themselves or My creatures). Verily, Allah is the All-Provider, owner of Power, the Most Strong}. (Ad-Dhariyat, 56-58)

Q 3: What does the word `*Abd* (worshipper) mean?

A--- The word *Abd*[1] means the subdued or subjugated. This meaning encompasses all sorts of creation: higher and lower, rational and reasonless, animate and inanimate, dynamic and static, apparent and hidden, believing and disbelieving, and pious and dissolute, etc.; all of which are created by Allah he Almighty. They are subjected to Him, and managed by Him Alone. Moreover, all of them have a limit and destination and each one runs (its course) or an appointed term. Such is the judgment and ordering of (Him), the Exalted in Power, the Omniscient. And if the intended sense is the modest God-loving worshiper), in this case it refers only to the believing men and women who are Allah's honorable slaves and pious godly ones; on them shall be no fear, nor shall they grieve.

Q 4: What is Worship?

A--- "Worship" is a comprehensive word that refers to all that which pleases Allah, and that which He likes, viz., good words and deeds that are made manifest or concealed; and freedom from all that which contradicts this.

Q 5: When can a deed be an act of worship?

A--- If there are two things: perfect love (for Allah) along with perfect subjection (to Him). Allah Almighty says: ***{But those who believe, love***

[1] The Arabic word' *Abd* means a male slave, a slave of Allah the Almighty. (Translator)

Allah more (than anything else)}. (Al-Baqarah, 165)

Allah the Almighty says: ***{Verily those who live in awe for fear of their Lord}.*** (Al-Mu'minun , 57)

Allah the Almighty gathered the two things in the following verse that reads, ***{Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us}.*** (Al-Anbiya', 90)

Q 6: What can tell that Allah's slave loves his Lord, the Almighty?

A--- What can tell is that, one should love what is loved by Allah and dislike what is disliked by Him; he should act on His Orders and avoid His Prohibitions; he should be with those who love Allah, and show severe enmity to His enemies. That is why love and hatred for the sake of Allah are the most affirmed signs of *Iman* (Faith).

Q 7: How could Allah's slaves know what He loves?

A--- They know it through the coming of Messengers and the Revelation of the Heavenly Scriptures that contain the ordainments and prohibitions of Allah the Almighty. Thus; He presented His irrefutable proof and showed His infinite wisdom to all mankind. Allah the Almighty says: ***{Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the (coming of) Messengers}.*** (An-Nisa', 165)

He says: ***{Say (O Muhammad (Peace be upon him) to mankind): If you (really) love Allah then follow me,[2] Allah will love you and***

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[2] Accept Islamic Monotheism, follow the Qur'an and the *Sunnah.* (Translator)

forgive you your sins. And Allah is Oft-Forgiving, Most Merciful}. (Al 'Imran, 31)

Q 8: How many are the conditions of worship?

A ---They are three.

First: Sincere determination which is a condition that goes with the act of worship itself.

Second: Sincerity of intention.

Third: Compatibility with Islamic Law *(Shari 'ah)* ordained by Allah.

The later two represent conditions for accepting an act of worship.

Q 9: What does "Sincerity of determination" mean?

A--- It means warding off lethargy and laziness, and exerting one's effort in making his words go with his deeds. Allah the Almighty says: ***{O you who believe! Why do you say that which you do not do? Most hateful it is with Allah that you say that which you do not do}.*** (As-Saff,2-3)

Q 10: What does "Sincerity of intention" mean?

A ---It means that all the words and deeds of Allah's slave made manifest and concealed, must be for nothing save to seek the Countenance of Allah, the Most High. Allah the Almighty says: ***(And they were commanded not, but that they should worship Allah, and worship none but Him Alone]}.*** (Al-Bayyinah, 5)

He says: ***{And who has (in mind) no favor from anyone to be paid back. Except to seek the Countenance of his Lord, the Most High}.*** (Al-Lail, 19-20)

He says: ***{We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you}.*** (Al-Insan, 9)

He says: ***{Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter}.*** (Ash-Shura, 20)

Q 11: What is the only religion man is ordered to embrace?

A ---It is Pure Islamic Monotheism (Worshipping Allah Alone and nothing else); the religion of Ibrahim [Abraham] (Peace be upon him). Allah, Most High says: ***{Truly, the religion with Allah is Islam}.*** (Al' Imran, 19)

He says: ***{Do they seek other than the religion of Allah (the true Islamic Monotheism worshipping none but Allah Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly}.*** (Al' Imran, 83)

He says: ***{And who turns away from the religion of Ibrahim (Abraham) (i.e. Islamic Monotheism) except him who befools himself?}.***

(Al-Baqarah, 130)

He says: ***{And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers}.*** (Al 'Imran, 85)

He says: ***{Or have they partners with Allah (false gods) who have instituted for them a religion which Allah has not ordained?}.*** (Ash-Shura, 21)

Q 12: How many are the grades of Islam?

A--- They are three: Being a Muslim, attaining *Iman* (Faith), and *Ihsan* (Perfection of Faith).

Q 13: What is Islam?

A--- Islam means perfect submission and subjection to Allah; and testifying complete Monotheism and freedom from polytheism and disobedience to Him. Allah, Most High says: ***{And who can be better in religion than one who submits his fate (himself) to Allah}.*** (An-Nisa', 125)

He says**: *{And whosoever submits his face (himself) to Allah, while he is a Muhsin,*[3] *then he has grasped the most trustworthy hand-hold}.*** (Luqman, 22)

He says**: *{And your Ilah (god) is One Ilah (God***

-Allah), so you must submit to Him Alone (in Islam). And (O Muhammad) give glad tidings to the Mukhbitun*[4]*}. (Al-Hajj, 34)

Q 14: What is the proof that the word "Islam" is used to denote the whole matter of religion?

A--- Allah the Most High says: ***{Truly, the religion with Allah is Islam}.*** (Al' Imran, 19)

Prophet Muhammad (Peace be upon him) says: *"Islam started in loneliness and will end as it started in loneliness, blessed be the lonely".* (Sahih Muslim)

He (Peace be upon him) says: *"The best of deeds in Islam is Belief in*

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[3] *Muhsin:* i.e. good-doer (one who performs good deeds totally for Allah's sake without any show off or to gain praise or fame and does them in accordance with the *Sunnah* of Allah's Messenger Muhammad (Peace be upon him». (Translator)

[4] *Mukhbitun:* Those who obey Allah with humility and are humble from among the true believers of Islamic Monotheism. (Translator)

Allah". (Musnad Ahmed)

Q 15: What is the proof that Islam is defined as being the five pillars of this religion when considered in detail?

A--- The Prophet's saying (Peace be upon him) upon answering Gabriel when he asked about religion (Islam): *"Al-Islam implies that you testify that there is no god but Allah and that Muhammad is the Messenger of Allah, and you establish prayer, pay Zakah, observe the fast of Ramadan, and perform pilgrimage to the House (the Ka' bah in Mecca), if one has the means to do so".* (Bukhari and Muslim)

His saying (Peace be upon him) that reads: *"(The superstructure of) Islam is raised on five (pillars): The Oneness of Allah, performance of Prayer, payment of Zakah, fast of Ramadan, and Pilgrimage (to Mecca)".* (Bukhari and Muslim)

Q 16: What is the position of the two testimonies in Islam?

A ---One cannot be regarded a Muslim till he pronounces them. Allah the Almighty says: ***{The true believers are only those, who believe in (the Oneness of Allah and His Messenger (Muhammad (Peace be upon him))}.*** (An-Nur, 62)

Prophet Muhammad (Peace be upon him) says: *"I have been commanded to fight against people till they testify that there is no god but Allah, and that Muhammad is the Messenger of Allah, perform Prayer, and pay Zakah. If they do that, their blood and property are guaranteed protection on my behalf except when justified by law, and their affairs rest with Allah* ", (Bukhari and Muslim)

Q 17: What is the proof of the testimony that there is no god but Allah?

A--- Allah Almighty's Saying: ***{Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels, and, those having knowledge (also give this witness),' (He always) maintains His creation in Justice. La ilaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-wise}.*** (Al'Imran, 18)

Allah says: ***{So know (O Muhammad (Peace be upon him)) that, La ilaha illallah (none the right to be worshipped but Allah)}.*** (Muhammad, 19)

Allah says: ***{Say (O Muhammad (Peace be upon him)): "I am only a warner and there is no Ilah (god) except Allah (none has the right to be worshipped but Allah) the One, the Irresistible}.*** (Sad, 65)

Allah says: ***{No son (or offspring) did Allah beget, nor is there any Ilah (god) along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified is Allah above all that they attribute to Him!}.*** (Al-Mu'minun, 91)

Allah says**:** ***{Say (O Muhammad (Peace be upon him) to these polytheists, pagans): "If there had been other alihah (gods) along with Him as they assert, then they would certainly have sought but a way to the Lord of the Throne (seeking His Pleasures and to be near to Him)}.*** (Al-Isra',42)

Q 18: What does the testimony, "There is no god but Allah" mean?

A ---It means that none has the right to be worshipped but Allah Who has no partners or rivals with Him in Worship or Dominion. Allah the Most High says: ***{That is because Allah -He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Balil (falsehood). And verily, Allah - He is the Most High, the Most***

Great}. (Al-Hajj, 62)

Q 19: What are the conditions of *Shahadah* (Bearing witness that there is no god but Allah) that must be fulfilled by the one who pronounces it?

A--- They are seven:

First: to know its meaning (what it affirms and negates).

Second: To have absolute Faith in it at heart.

Third: To believe in it publicly and secretly.

Fourth: To accept it and not to reject any of its necessities or requirements.

Fifth: To purify one's intention in its regard.

Sixth: To believe in it from one's deepest heart and not only by tongue.

Seventh: To have passion for it and for its adherents and to take friends and enemies only according to its very criteria.

Q 20: What is the textual proof of making knowledge of the meaning of the *Shahadah* a condition for pronouncing it?

A ---Allah the Almighty says: ***{Except for those who bear witness to the truth knowingly} i.e. believe in the Oneness of Allah, {and they know}.*** (Az-Zukhruf, 86) i.e. they know in their heart the facts about the Oneness of Allah and its meaning.

Prophet Muhammad (Peace be upon him) says: *"He who died knowing (fully well) that there is no god but Allah entered Paradise* ". (Sahih Muslim)

Q 21: What is the textual proof from the Glorious Qur'an and the Prophetic *Sunnah* (Tradition) that a Muslim must have absolute faith?

A--- Allah the Almighty says: ***{Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are the truthful}.*** (Al-Hujurat, 15)

Prophet Muhammad (Peace be upon him) says: *"I bear testimony to the fact that there is no god but Allah, and I am His messenger. The slave who would meet Allah without entertaining any doubt about these (two fundamentals) would enter heaven* ". (Muslim)

Prophet Muhammad (Peace be upon him) said to Abu Hurairah (May Allah be pleased with him): *"Take these sandals of mine, and when you meet anyone outside this garden who testifies that there is no god but Allah, being assured of it in his heart, gladden him by announcing that he shall go to Paradise* ". (Sahih Muslim)

Q 22: What is the textual proof from the Glorious Qur'an and the Prophetic *Sunnah* that a Muslim must submit completely to Allah and that this is a precondition of his faith?

A--- Allah the Almighty says**: *{And whosoever submits his face (himself) to Allah, while he is a Muhsin*[5]*, then he has grasped the most trustworthy hand-hold*[6]*}.*** (Luqman,22)

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[5] Good-doer i.e. performs good deeds totally for Allah's sake without any show off or to gain praise or fame and does them in accordance with the *Sunnah* of Allah's Messenger Muhammad (Peace be upon him). (Translator)

[6] *[La ilaha illallah* (none has the right to be worshipped but Allah)]. (Translator)

Prophet Muhammad (Peace be upon him) says:

"None of you is a believer till his desire is in conformity with what I have brought". (An-Nawawi)

Q 23: What is the textual proof that acceptance (of the Message of Islam) is a precondition of faith in Allah from the Glorious Qur'an and the Prophetic *Sunnah?*

A--- Regarding those who did not accept it, Allah the Almighty says: ***{(It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship, instead of Allah, and lead them on to the way of flaming Fire (Hell),. but stop them, verily they are to be questioned. What is the matter with you? Why do you not help one another (as you used to do in the world)? Nay, but that Day they shall surrender. And they will turn to one another and question one another. They will say: It was you who used to come to us from the right side[7]. They will reply: Nay, you yourselves were not believers. And we had no authority over you. Nay! But you were Taghun (transgressing) people. So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment). So we led you astray because we were ourselves astray. Then verily, that Day, they will (all) share in the torment. Certainly, that is how We deal with AI-Mujrimun[8]. Truly, when it was said to them: La ilaha illallah "(none has the right to be worshipped but Allah?" They puffed themselves up with pride (i.e. denied it). And (they) said: "Are we going to abandon our alihah (gods) for the sake of a mad poet?}.*** (As-Saffat, 22-36)

Prophet Muhammad (Peace be upon him) says: *"The similitude of that guidance and knowledge with which Allah, the Exalted and Glorious, has*

[7] i.e. from the right side of one of us and beautify for us every evil, enjoin on us polytheism, and stop us from the truth i.e. Islamic Monotheism and from every good deed. (Translator)
[8] i.e. Polytheists, sinners, disbelievers, criminals, and the disobedient to Allah. (Translator)

sent me is that of rain falling upon the earth. There is a good piece of land which receives the rainfall (eagerly) and as a result of it there is grown in it herbage and grass abundantly. Then there is a land hard and barren which retains water and the people derive benefit from it and they drink it and make the animals drink. Then there is another land which is barren. Neither water is retained in it, nor is the grass grown in it. And that is the similitude of the first one who develops the understanding of the religion of Allah and it becomes a source of benefit to him with which Allah sent me. (The second one is that) who acquires the knowledge of religion and imparts it to others. (Then the other type is) one who does not pay attention to (the revealed knowledge) and thus does not accept guidance of Allah with which I have been sent". *(*Bukhari and Muslim)

Q 24: What is the textual proof from the Glorious Qur'an and the Prophetic *Sunnah* that a Muslim must be sincere?

A--- Allah, the Almighty says: ***{Surely the religion (i.e. the worship and the obedience) is for Allah only}.*** (Az-Zumar, 3)

Allah says: ***{So worship Allah (Alone) by doing religious deeds sincerely for Allah's sake only}.*** (Az-Zumar, 2)

Prophet Muhammad (Peace be upon him) says: *"The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart 'None has the right to be worshipped but Allah'* ". (Sahih Bukhari)

He (Peace be upon him) said also, *"Allah has forbidden the (Hell) fire for those who say, 'None has the right to be worshipped but Allah' for Allah's sake only".* (Bukhari and Muslim)

Q *25:* What is the textual proof from the Glorious Qur'an and the Prophetic *Sunnah* that a Muslim must be honest?

A--- Allah the Almighty says: ***{Alif-Lam-Mim*[9] *Do people think that they will be left alone because they say: "We believe, "and will not be tested. And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those Who are liars*[10]*}.*** (Al-'Ankabut, 1-3)

Prophet Muhammad (Peace be upon him) says: *"Anyone who sincerely testifies that there is no god but Allah, and Muhammad is His Messenger will be delivered by Allah from the Hell-Fire* ". (Bukhari and Muslim)

He (Peace be upon him) said to the Bedouin who asked him about the rituals of Islam and said (the Bedouin): *'By Allah! I will not do extra deeds or leave anything from it', he, Prophet Muhammad (Peace be upon him) said: 'He will be successful if he has told the truth'.* (Bukhari and Muslim)

Q 26: What is the textual proof from the Glorious Qur'an and the Prophetic *Sunnah* that love for

Allah and His Prophet is a precondition for faith in the Almighty?

A--- Allah the Almighty says: ***(O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him}.*** *(Al-Ma'idah,* 54)

Prophet Muhammad (Peace be upon him) says: *"Whoever possesses the following three qualities will have the sweetness (delight) of Faith: (a) The one to whom Allah and His Messenger becomes dearer than anything else. (b) Who loves a person and he loves him only for Allah's Sake. (c) Who hates to revert to disbelief (Atheism) after Allah has brought (saved) him out from it, as he hates to be thrown in fire* ". (Bukhari and Muslim)

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[9] These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings. (Translator)

[10] Although Allah knows all that before putting them to test. (Translator)

Q 27: What is the textual proof that one should make friends and declare enmity only for Allah's Sake?

A--- Allah, Most High says**: *{O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers), they are but Auliya' of each other. And if any amongst you takes them (as Auliya'), then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust). And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allah may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allah that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers. O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him,' humble towards the believers, stem towards the disbelievers fighting in the Way of Allah, and never fear of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower. Verily, your Wali (Protector or Helper) is none other than Allah, His Messenger, and the believers, -those who perform As-Salat (Iqamat-as-Salat), and give Zakah, and they are Raki'un (those who bow down or submit themselves with obedience to Allah in prayer)}.*** (Al-Ma'idah, 51-55)

Allah says: ***{O you who believe! Take not as Auliya' (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the Zalimun (wrong-doers)}.*** (At-Taubah, 23)

Allah says**: *{ You (O Muhammad (Peace be upon him)) will not find***

any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad (Peace be upon him)), even though they were their fathers or their sons or their mothers or their kindred (people)}. (AlMujadilah, 22)

Allah says: ***{O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth, and have driven out the Messenger and yourselves (from your homeland) because you believe in Allah your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists as your friends). You show friendship to them in secret, while I am All-A ware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path}.*** (Al-Mumtahanah, 1)

Q 28: What is the textual proof of the testimony that Muhammad is the Messenger of Allah?

A ---Allah the Almighty says: ***{Indeed Allah conferred a great favor on the believers when He sent among them a Messenger (Muhammad (Peace be upon him)) from among themselves, recitingunto them His verses (the Qur'an), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'an) and Al-Hikmah [the wisdom and the Sunnah of the Prophet (i.e. his legal ways, statements, acts of worship)], while before that they had been in manifest error}.*** (Al' Imran, 164)

Allah says: ***{Verily, there has come unto you a Messenger (Muhammad (Peace be upon him» from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any***

injury or difficulty. He is anxious over you;[11] for the believers (he (Peace be upon him» full of pity, kind, and merciful}. (At- Taubah, 128)

Allah says: ***{When the hypocrites come to you (O Muhammad (Peace be upon him), they say: "We bear witness that you are indeed the Messenger of Allah."Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are liars indeed}.*** (Al-Munafiqun, 1)

Q 29: What is the meaning of testifying that Muhammad is the Messenger of Allah?

A ---It means: to have pure absolute belief in one's deepest heart together with the utterance of the tongue that Muhammad is His slave and Messenger to all creatures, men and jinn: ***{Verily, We have sent you as witness, and a bearer of glad tidings, and a warner. And as one who invites to Allah by His Leave, and as a lamp spreading light}.*** (Al-Ahzab, 45,46)

So, one must believe in all what the Prophet narrated about ancient and forthcoming generations, and believe in all that he declared lawful or unlawful, show submission and obedience to all his ordainments and prohibitions, follow his *Shari' ah* and stick to his *Sunnah* (way of life), openly and when alone, with complete satisfaction and submission. One should know that to obey him (Prophet Muhammad (Peace be upon him)) is to obey Allah the Almighty and to disobey him, is to disobey Allah as well, as he is the Messenger sent by Him to convey Allah's Message. The Almighty only caused the Prophet's death after He (Allah) had perfected His religion (Islam) through him. Moreover, one should know that he

[11] To be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire. (Translator)

(Peace be upon him) delivered the Message as perfectly as it should have been, and that he left his *Ummah* (community) with the clear message (of Islam); whosoever deviates from it is nothing but a loser. This topic will be dealt with later, Allah willing.

Q 30: What are the conditions of testifying that Muhammad is the Messenger of Allah? Could the first testimony (relating to Allah) be acceptable without this one?

A--- We have mentioned earlier that one cannot be deemed a Muslim until he declares these two testimonies, and that they are inseparable. Thus, the conditions set for the first are deemed necessary for the second and vice versa.

Q 31: What is the textual proof that Prayer and Zakah are compulsory?

A--- Allah, the Almighty says: ***{But if they repent and perform Prayer, and give Zakah, then leave their way free}.*** (At-Taubah,5)

Allah says: ***{But if they repent, perform Prayer and give Zakah, then they are your brethren in religion}.*** (At-Taubah, 11)

Allah says**: *{And they were commanded not, but that they should worship Allah, and worship none but Him Alone, and perform Prayer and give Zakah}.*** (Al-Bayyinah, 5)

Q 32: What is the textual proof that *Sawm* (Fasting) is obligatory?

A--- Allah, the Almighty says**: *{O you who believe! Observing As-***

Sawm (the Fasting)*[12] *Is prescribed for you as it was prescribed for those before you). (Al-Baqarah, 183)

Allah says**: *{So whoever of you sights (the crescent on the first night of the month (of Ramadan i.e. is present at his home), he must observe Sawm (fasts) that month}.*** (Al-Baqarah, 185)

According to a Hadith, a Bedouin said to Allah's Messenger (Peace be upon him): *Tell me the Fast that Allah makes obligatory for me. He (Peace be upon him) said: "The month of Ramadan. The inquirer said: Am I obliged to fast anything else besides this? He (the Prophet (Peace be upon him)) said: No, except that which you observe out of your own free will".* (Sahih Bukhari)

Q 33: What is the textual proof that Pilgrimage (Hajj) is compulsory?

A ---Allah, Most High says**: *{And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad (Peace be upon him)), the Hajj and 'Umrah for Allah}.*** (Al-Baqarah, 196)

Allah says: ***{And Hajj (pilgrimage to Mecca) to the House (Ka` bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence)}.*** *(Al'* Imran, 97)

The Prophet (Peace be upon him) says: *"O people, Allah has made Hajj obligatory for you,* so *perform Hajj* ". (Sahih Bukhari)

He (Peace be upon him) says: " *(The superstructure of) Islam is raised on five (pillars): The Oneness of Allah, performance of Prayer, payment of Zakah, fast of Ramadan, and Pilgrimage (to Mecca)* ". (Sahih Bukhari)

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[12] *As-Sawm* means Fasting i.e. not to eat or drink or have sexual relations etc. from the *Adhan* of the *Fair* (early morning) prayer till the sunset. (Translator)

Q 34: What is the ruling pertaining to one who denies one of the aforementioned rites, or acknowledges them but neglects them out of arrogance and pride?

A--- He should be killed as a disbeliever, who is not different from any of those beliers and arrogant ones such as *Iblis* (Satan) and Pharaoh.

Q 35: What is the ruling pertaining to one who acknowledges them, but neglects them due to laziness or false interpretation?

A--- As for Prayer, he who delays it after its proper time due to either or both reasons should be asked to repent to Allah. If he repents, he shouldn't be punished. But, if he does not repent, he should be killed; this is a prescribed penalty, for Allah says: ***{But if they repent and perform Prayer, and give Zakah, then leave their way free (i.e. don't punish them)}.*** (At-Taubah,5)

Allah's Messenger (Peace be upon him) says: *"I have been commanded to fight against people until they testify that there is no god but Allah, and he who professes it is guaranteed the protection of his property and life on my behalf except for a right warrant, and his affairs rest with Allah* ", (Bukhari and Muslim)

As for Zakah, if the one who withholds it is not someone influential, the *Imam* (Muslim ruler) takes it from him by force, and makes an example of him by taking away some of his property. The Prophet (Peace be upon him) says: *"And he who withholds it, we will take it along with half of his property as well",* (Compiled by Ahmed, Abu Dawud and AnNasa'i) But, if they were a strong and fierce group, the *Imam* (Muslim ruler) should fight against them till they pay it, according to the aforementioned Qur'anic verses and Hadiths. Abu Bakr Al-Siddiq and the other companions of the Prophet (Peace be upon him) took a similar action.

As for Fasting, nothing has been related pertaining to it. But, the *Imam* (Muslim ruler) or his vicegerent should discipline defaulter and make an example of him. As for Hajj, it is compulsory throughout one's lifetime;

only death nullifies this obligation. Thus, one should carry it out once he could afford it. Anyone who neglects performing the Pilgrimage will be punished in the hereafter for such neglect; however, there is no prescribed punishment in this world.

Q 36: What is *Iman* (Faith)?

A--- Faith must be expressed in words and deeds. The words must come from the heart and uttered orally, and this also goes for the deeds, which must also be done by the relating organs of the body. Faith increases when one obeys Allah, and decreases when he sins against Him. Strength of Faith varies from one person to another.

Q 37: What is the textual proof that Faith must be expressed in words and deeds?

A--- Allah, the Almighty says: ***{But Allah has endeared the Faith to you and has beautified it in your hearts}.*** (Al-Hujurat, 7)

Allah says: ***{So believe in Allah and His Messenger (Muhammad (Peace be upon him))}.*** (Al-A'raf, 158)

This is the meaning of the two testimonies without which one cannot be regarded a Muslim. Moreover, Faith must be felt in the heart and expressed by word of mouth; for it to be useful, the two must go together. Allah, the Almighty says: ***{And Allah would never make your 'Faith' to be lost}.*** (Al-Baqarah, 143) i.e. your 'Prayers' offered towards Jerusalem before the conversion of the *Qiblah*[13]*.* Prayers are referred to as Faith because their performance involves the heart, words of mouth and limbs.

The Prophet (Peace be upon him) declared the following to be some of

[13] The direction towards all Muslims face in Prayers and that direction is towards the Ka' bah in Mecca (Saudi Arabia).

the proofs of one's Faith: Jihad, observing prayers during the Night of Qadr (Power)[14], fasting during the month of Ramadan, praying at night during this month, and performing the five compulsory Prayers properly. Moreover, the Prophet (Peace be upon him) was once asked about the best of all deeds. He said: *"To believe in Allah and His Messenger".* (Bukhari and Muslim)

Q 38: What is the textual proof that Faith increases and decreases?

A--- Allah, the Almighty says: ***{that they may grow more in Faith along with their (present) Faith}.*** (Al-Fath, 4)

Allah says: ***{...and We increased them in guidance}.*** (Al-Kahf, 13)

Allah says: ***{And Allah increases in guidance those who walk aright}.*** (Maryam, 76)

Allah says: ***{While as for those who accept guidance, He increases their guidance}.*** (Muhammad, 17)

Allah says**: *{..and that the believers may increase in Faith}.*** (Al-Muddaththir, 31)

Allah says: ***{As for those who believe, it has increased their Faith}.*** (At-Tawbah, 124)

Allah says**: *{...therefore, fear them." But it (only) increased them in Faith}.*** (Al' Imran, 173)

Allah says: ***{And it only added to their Faith and to their submissiveness (to Allah)}.*** (Al-Ahzab, 22)

The Prophet (Peace be upon him) says: *"By Him in Whose Hand is my*

[14] One of the odd last ten nights of the month of Ramadan, Allah describes it as better than one thousand months, and the one who worships Allah during it by performing optional prayers and reciting the Glorious Qur'an, etc. will get a reward better than that of worshipping Him for one thousand months (i.e. 83 years and four month). (Translator)

life, if your state of mind remains the same as it is in my presence and you are always busy in remembrance (of Allah), the Angels will shake hands with you in your beds and in your paths but, Hanzala, time should be devoted (to the worldly affairs) and time (should be devoted to prayer and meditation). He (the Holy Prophet) said this thrice ". (Sahih Muslim)

Q 39: What is the textual proof that degrees of Faith vary from one person to another?

A--- Allah, the Almighty says: ***{And those foremost [in the life of this world on the very first call for to embrace Islam] will be foremost (in Paradise). These will be the nearest (to Allah). In the Gardens of Delight. A multitude of those (foremost) will be from the first generations (who embraced Islam). And a few of those (foremost) will be from the later generations. (They will be) on thrones woven with gold and precious stones. Reclining thereon, face to face. Immortal boys will go around them (serving), with cups, and jugs, and a glass of flowing wine, wherefrom they will get neither any aching of the head, nor any intoxication. And with fruit that they may choose, and with the flesh of fowls that they desire. And (there will be) Hur (fair females) with wide, lovely eyes (as wives for the pious), like unto preserved pearls. A reward for what they used to do. No Laghw (dirty, false, evil vain talk) will they hear therein, not any sinful speech (like backbiting). But only the saying of: Salam! Salam! (greetings with peace)! And those on the Right Hand –how (fortunate) will be those on the Right Hand?}.*** (Al-Waqi' ah, 10-27)

Allah the Almighty says: ***{Then, If he (the dying person) be of the Muqarrabun those brought near to Allah), (there is for him) rest and provision, and a Garden of Delights (Paradise). And if he (the dying person) be of those on the Right Hand, then there is safety and peace (from the Punishment of Allah) for those on the right Hand}.***(Al-Waqi' ah, 88-91)

Allah the Almighty says: ***{Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allah's Leave, foremost in good deeds. That (inheritance of the Qur'an) that is indeed a great grace}.*** (Fatir, 32)

The Prophet (Peace be upon him) says: *"Whoever said "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a barley grain will be taken out of Hell. And whoever said: "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said: "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell* ". (Bukhari and Muslim)

He (Peace be upon him) says: *"Allah the Almighty takes out of Hell he who has in his heart good (faith) equal to the weight of a Dinar, then who has in heart good (faith) equal to the weight of half a Dinar* ". (Sahih Muslim)

Q 40: What is the textual proof that the word *Iman* "Faith" is used to mean every aspect of the religion (of Islam)?

A--- The Prophet (Peace be upon him) said to the delegation of 'Abd Al-Qais: *"I order you to believe in Allah Alone and asked them, 'Do you know what is meant by believing in Allah Alone?' They replied, 'Allah and His Messenger know better.' Thereupon the Prophet (Peace be upon him) said: 'It means: to testify that none has the right to be worshipped but Allah, and Muhammad is Allah's Messenger, to offer Prayers, to pay the Zakah (obligatory charity), to observe fast during the month of Ramadan, and to pay AI-Khumus (one fifth of the booty to be given in Allah's Cause).* (Bukhari and Muslim)

Q 41: What is the textual proof that when Faith is considered

in detail, it refers to the six articles?

A--- It is the Prophet's (Peace be upon him) saying, when asked by Gabriel (Peace be upon him) about Faith: *"That you affirm your faith in Allah, in His angels, His Books, His Messengers, the Day of Judgment, and you affirm your faith in the Divine Decree, be it good or evil".* (Sahih Muslim)

Q 42: What is the textual proof of these articles of Faith from the Glorious Qur'an, mentioned together?

A ---Allah the Almighty says**: *{It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets}.*** (AI-Baqarah, 177)

Allah the Almighty says: ***{Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation as written in the Book of Decrees -Al-Lauh Al-Mahfuz)}.*** (AI-Qamar,49)

The textual proof of each of them will be given later, Allah willing.

Q 43: What does having faith in Allah Almighty mean?

A--- It means to have pure and absolute belief in the Existence of Allah the Almighty Who has never been preceded or followed by anyone. The Ever First, the Eternal Old, prior to everything, but without a beginning. The Last, the Eternal survivor after the utter destruction of everything, but without an end. He is the Outward' there is nothing above Him. .The Inward (Hidden) Whom no one can conceive. He is the Ever-Living, the Sublime SelfSubsisting, the One, the Everlasting Refuge, He begets not,

nor was He begotten, and there is none equal or comparable unto Him. His Oneness has

three aspects: *[Tawhid AI-Uluhiyyah]* Oneness of the Worship of Allah, *[Tawhid Ar-Rububiyyah]* Oneness of the Lordship of Allah, and *[Tawhid AI-AsmaJ was-Sifat]* Oneness of the Names and Attributes of Allah.

Q 44: What does Oneness of the Worship of Allah mean?

A--- To believe that none has the right to be worshipped (e.g. praying, invoking, asking for help from the unseen, swearing, offering sacrifice, giving charity, fasting, pilgrimage, etc.) but Allah the Almighty. Allah says in His Glorious Qur'an, ***{And your Lord has decreed that you worship none but Him}.*** (Al-Isra',23)

Allah the Almighty says: ***{Worship Allah and join none with Him (in worship)}****.* (An-Nisa', 36)

Allah the Almighty says: ***{Verily! I am Allah! La ilaha illa Ana (none has the right to be worshipped but I), so worship Me, and perform AsSalat (Iqamat-as-Salat) for My Remembrance}.*** (Ta-Ha, 14)

Q 45: What is the opposite of "Oneness of the Worship of Allah"?

A--- The opposite is *[Shrik]* polytheism. There are two types of *Shirk*[15]*,* namely: *[Ash-Shirk Al-Akbar]* the Major *Shirk,* and *[Ash-Shirk Al-Asghar]* the Minor *Shirk* (polytheism).

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[15] There is a third type of *Shirk,* namely: *[Ash-Shirk AI-Khafi]* i.e. Inconspicuous *Shirk.* This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allah; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc. (Translator)

Q 46: What does Major *Shirk* mean?

A--- It means associating partners with the Lord of the worlds, like loving someone in the way one loves Allah, fearing someone as if he is Allah, relying on him, invoking him, hoping from him, sinful loyalty to him, obeying him in what displeases Allah, etc. Allah, the Almighty says: ***{Verily! Allah forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away}****.* (An-Nisa', 116)

Allah the Almighty says: ***{... and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin}.*** (An-Nisa', 48)

Allah the Almighty says: ***{Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode}****.* (Al-Ma'idah, 72)

Allah the Almighty says: ***{..and whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place}****.* (Al-Hajj, 4)

The Prophet (Peace be upon him) says: *"What is due to Allah from His creatures is to serve Him alone and never to associate any other being with Him. What is due them is not to punish any person who does not associate aught with Him."* (Bukhari and Muslim)

There is no difference between those who declare their polytheism like the Pagans of Quraish and those who hide it, like the hypocrites who declare Islam and make their internal polytheism secret. Allah the Almighty says**: *{Verily, the hypocrites will be in the lowest depth (grade) of the Fire,. no helper will you find for them. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allah, and purify their religion for Allah, then they will be with the believers}***. (An-Nisa', 145,146)

Q 47: What is *[As-Shirk Al-Asghar]* Minor *Shirk* (polytheism)? ,

A--- The Minor *Shirk* is *Ar-Riya'* (i.e. acts performed to show off). Any act of worship or any religious deed done in order to gain praise, fame or for worldly benefit, falls under this category. Almighty Allah says: ***{So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord}.*** (Al-Kahf, 110)

The Prophet (Peace be upon him) says: *"The most fearful thing I fear for you is Minor Shirk". He (Peace be upon him) was asked about it, and he said: "It is [Ar-Riya'] showing off". Then, he (Peace be upon him) explained it saying, "A man stands in prayer, performs it more beautifully and properly than ever, because he notices someone looking at him".* (Imam Ahmed)

Such polytheism includes taking oaths by people and things such as fathers, idols, honesty, etc, instead of Allah. Allah's Messenger (Peace be upon him) says: *"Do not take oaths in the name of your fathers, mothers, or those you set up as rivals with Allah".* (Abu Dawud, An-Nasa'i and Al-Baihaqi)

He (Peace be upon him) also says: *"Do not say 'By the Ka'bah', but say 'By the Lord of the Ka 'bah"'.* (Imam Ahmed)

He (Peace be upon him) says: *"Do not take an oath in anyone other than Allah* ". (An Authentic Hadith)

He (Peace be upon him) says: *"Whosoever takes an oath in the name of honesty is not from amongst us (i.e. a true believer)* ". (Abu Dawud and Ahmed)

He (Peace be upon him) says: *"Whosoever takes an oath in the name of anyone other than Allah becomes a disbeliever or a polytheist* ". And in another Narration, *"he becomes a disbeliever and a polytheist".* (Abu Dawud, At-Tirmidhi and Ahmed)

Also, it is forbidden to say: 'What Allah and you will'. The Prophet (Peace

be upon him) asked someone who said this: *"Do you make me an equal to Allah? Say, "What Allah Alone wills".* (Ahmed and Bukhari)

It is also forbidden to say the following expressions: Had it not been for Allah and you!, I have no one but Allah and you!, I begin in the name of Allah and your name! etc.

Allah's Messenger (Peace be upon him) says: *"Do not say 'what Allah* and *so and so, willed', but say 'what Allah,* then *so and so, willed"'.* (Abu Dawud and Ahmed)

Scholars say: it is permissible to say, "Had it not been for Allah then so and so". But, "Had it not been for Allah and so and so", is not permissible to be said.

Q 48: What is the difference between "and" and "then" in these expressions?

A--- The conjunction "and" suggests comparison and equality. So, one who says: "What Allah and you willed", compares the Will of Allah and the will If the slave, and puts them on equal terms. Whereas, he conjunction "then" suggests subordination and following. So, one who says: "What Allah then you willed" , he declares that the will of the slave is subordinate to and follow the Will of Allah Almighty. Almighty Allah says in His Glorious Qur'an, ***{But you cannot will, unless Allah wills}.*** Al-Insan, 30)

And so are the rest of the aforementioned expressions!

Q 49: What does "Oneness of the Lordship of Allah" mean?

A ---It means to believe in that there is only one Lord for the universe, He is its Creator, Organizer, Planner, Sustainer, and the Giver of security, etc., and that is Allah. He is Allah, Who has neither a partner in (His) Dominion, nor He is low to have a protector or supporter. No one can

defy His Judgment or challenge His Ordainments. Almighty Allah says: ***{All praises and thanks be to Allah, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord}.*** (Al-An' am, 1)

Allah the Almighty says: ***{Praise be to Allah, Lord of the Worlds}****.* (Al-Fatihah, 1)

Allah the Almighty says: ***{Say (O Muhammad): "Who is the Lord of the heavens and the earth?" Say: "(It is) Allah." Say: "Have you then taken (for worship) Auliya' (protectors) other than Him, such as have no power either for benefit or for harm to themselves?" Say: "Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allah partners who created the like of His creation, so that the creation (which theymade and His creation) seemed alike to them?" Say: "Allah is the Creator of all things, and He is the One, the Irresistible}.*** (Ar-Ra'd, 16)

Allah the Almighty says: ***{Allah is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allah) that do anything of that? Glory is to Him! And Exalted is He above all that (evil) they associate (with Him)}****.* (Ar-Rum, 40)

Allah the Almighty says: ***{This is the creation of Allah. So show Me that which those (whom you worship besides Him have created}.*** (Luqman, 11)

Allah the Almighty says: ***{Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm Belief}.*** (At-Tur, 35, 36)

Allah the Almighty says: ***{Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him?}*** [1]***.*** (Maryam, 65)

Allah the Almighty says: ***(There is nothing like unto Him and He is the All-Hearer, the All-Seer}.*** (Ash-Shura, 11)

Allah the Almighty says: ***{And say: "All the praises and thanks are to Allah, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor He is low to have a Wali (helper, protector or supporter). And magnify Him with all magnificence, [Allahu-Akbar (Allah is the Most Great)]}***. (Al-Isra', 111)

Allah the Almighty says**:** ***{Say: (O Muhammad to polytheists, pagans) "Call upon those whom you assert (to be associate gods) besides Allah, they possess not even an atom's weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them. Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great}.*** (Saba', 22, 23)

Q 50: What is the opposite of "Oneness of the Lordship of Allah"?

A--- The opposite is to worship others besides Allah. This implies attributing divine qualities to anyone else. It particularly implies associating partners in worship with Allah or believing that the source of power, harm or blessing is from others besides Allah. Almighty Allah says: ***{Whatever of mercy (i.e. of good), Allah may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise. 0 Mankind! Remember the Grace of Allah upon you! Is there any creator other than Allah who provides for you from the sky (rain) and the earth? La ilaha ilIa Huwa (none has the right to be worshipped but He). How then are you turning away (from Him)?}.*** (Fatir, 2, 3)

Allah the Almighty says: ***{And if Allah touches you with hurt, there is none who can remove it but He, and if He intends any good for***

you, there is none who can repel His Favor which He causes it to reach whomsoever of His slaves He wills}. (Yunus, 107)

Allah the Almighty says: ***{Say: "Tell me then, the things that you invoke besides Allah - if Allah intended some harm for me, could they remove His harm? Or if He (Allah) intended some mercy for me, could they withhold His Mercy?" Say "Sufficient for me is Allah,. in Him those who trust (i.e. believers) must put their trust}.*** (Az-Zurnar, 38)

Allah the Almighty says: ***{And with Him are the keys of the Ghaib (all that is hidden), none knows them but He}.*** (Al-An 'am, 59)

Allah the Almighty says: ***{Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allah, nor can they perceive when they shall be resurrected}.*** (An-Naml, 65)

Allah the Almighty says: ***(And they will never compass anything of His Knowledge except that which He wills}.*** (Al-Baqarah, 255)

Allah's Messenger (Peace be upon him) says: *"Allah, the Exalted and Glorious, said: Glory is His lower garment and Majesty is His cloak and (Allah says:) He who contends with Me in regard to them I shall torment him* ". (Bukhari and Muslim)

Q 51: What does the Oneness of the Names and Attributes of Allah mean?

A--- It means to believe in that: we must not name or qualify Allah except with what He or His Messenger (Peace be upon him) has named or qualified Him. None can be named or qualified with the Names or Attributes of Allah. We must believe in all the Attributes of Allah which Allah has stated in, His Book (the Qur'an) or mentioned through His Messenger Muhammad (Peace be upon him) without 'changing their meaning or ignoring them or twisting their meanings or likening them (giving resemblance) to any of the created things. Almighty Allah says:

{He (Allah) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His Knowledge}. (Ta-Ha, 110)

Allah the Almighty says: ***{There is nothing like Him,. and He is the All-Hearer, the All-Seer}.*** **(**As-Shura, 11)

Allah the Almighty says: ***{No vision can grasp Him, but He grasps all vision. He is Al-Latif (the Most Subtle and Courteous), Well-Acquainted with all things}.*** (Al-An' am, 103)

On the authority of Ubai Ibn Ka'b (May Allah be pleased with him), the polytheists said to Allah's Messenger (Peace be upon him) when he mentioned their gods, *"Tell us about the ancestors of your lord".* Allah the Almighty revealed (answering them): ***{Say (O Muhammad (Peace be upon him)):"He is Allah, (the) One. Allah-us-Samad [Allah the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)])****.* (Al-Ikhlas, 1, 2) ***AsSamad:*** is Him Who ***{begets not, nor was He begotten}****.* (AI-Ikhlas, 3) (At- Tirmidhi) For everything that is begotten is going to die; and no one dies, 'but will be inherited. Allah the Almighty neither dies, nor will ever be inherited. ***{And there is none co-equal or comparable unto Him}*** (Al-Ikhlas, 4) i.e. there is nothing like Him[16].

Q 52: What is the textual proof of the Most Beautiful Names of Allah from the Glorious Qur'an and the Prophetic *Sunnah?*

A--- Almighty Allah says: ***{And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names}****.* (Al-A' rat, 180)

Allah says: ***{Say (O Muhammad (Peace be upon him)): "Invoke Allah or invoke the Most Gracious (Allah), by whatever name you***

[16] Of course none is similar or co-equal or comparable to Him, and He has none as partner with Him. (Translator)

invoke Him (it is the same), for to Him belong the Best Names}. (Al-Isra', 110)

Allah says: ***{Allah! La ilaha illa Huwa (none has the right to be worshipped but He)! To Him belong the Best Names}.*** (Ta-Ha, 8)

Allah's Messenger (Peace be upon him) says: *"Allah has ninety-nine Names, i.e., one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Paradise,. and Allah is Witr (one) and loves 'the Wit' (i.e., odd numbers)."*(Bukhari and Muslim)

He (Peace be upon him) says: *"I ask You with all Your Names, whether You called Yourself therewith, or You revealed in Your Book, or You made known to one of Your Creatures, or You kept unseen with You, (I ask You with all these) to make the Glorious Qur'an the spring for my heart".* (Imam Ahmed)

Q 53: Cite some examples on the Most Beautiful Names of Allah from the Glorious Qur'an?

A- Almighty Allah says: ***{Surely, Allah is Ever Most High Most Great}***. (An-Nisa', 34)

Allah says: ***{Verily, Allah is Ever Most Courteous, Well-Acquainted with all things}***. (Al-Ahzab, 34)

Allah says: ***{Verily, He is All-Knowing, All Omnipotent}***. (Fatir, 44)

Allah says: ***{Truly, Allah is Ever All-Hearer, All-Seer}.*** (An-Nisa',58)

Allah says: ***(Truly, Allah is Ever Most Powerful, All-Wise}.*** (An-Nisa', 56)

Allah says: ***{Verily, Allah is Oft-Forgiving, Most Merciful}.*** (An-Nisa', 23, 106)

Allah says: ***{Certainly, He is unto them full of Kindness, Most***

Merciful}. (At- Taubah, 117)

Allah the Almighty says: ***{And Allah is Rich (Free of all needs) and He is Most-forbearing}.*** (Al-Baqarah, 263)

Allah the Almighty says: ***{Surely, He (Allah) is All-Praiseworthy, All-Glorious}.*** (Hud, 73)

Allah the Almighty says: ***{Surely, my Lord is Guardian over ill things}.*** (Hud, 57)

Allah the Almighty says: ***{Certainly, my Lord is Near (to all by His Knowledge), Responsive}.*** (Hud, 61)

Allah the Almighty says: *(Surely, Allah is Ever an All-Watcher over you}.* (An-Nisa', 1)

Allah the Almighty says: ***(And Allah is Ever All-Sufficient as a Disposer of affairs}.*** (An-Nisa', 81, 132, 171 and Al-Ahzab, 3, 48)

Allah the Almighty says: ***{And Allah is All-Sufficient in taking account}.*** (An-Nisa', 6 and Al-Ahzab, 39)

Allah the Almighty says**:** ***{And Allah is Ever All-Able to do (and also an All- Witness to) everything}****.* (An-Nisa', 85)

Allah the Almighty says: ***{Verily! Allah is over all things a Witness}.*** (Al-Hajj, 17)

Allah the Almighty says: ***{Verily! He it is Who is surrounding all things}.*** (Fussilat, 54)

Allah the Almighty says: ***{Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the***

Hereafter. And they will never compass anything of His Knowledge except that which Hewills. His Kursi*[17] *extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great}. (Al-Baqarah, 255)

Allah says: ***{Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and***

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[17] *Kursi:* literally a footstool or chair, and sometimes wrongly translated as Throne. The *Kursi* mentioned in this verse should be distinguished from the *'Arsh* (Throne) mentioned in V. 7:58,10:3, 85:15 and elsewhere. Prophet Muhammad (Peace be upon him) said: "The *Kursi* compared to the `*Arsh* is nothing but like a ring thrown out upon open space of the desert." If the *Kursi* extends over the entire universe, then how much greater is the `*Arsh.* Indeed Allah, the Creator of both the *Kursi* and the `*Arsh,* is the Most Great. Ibn Taymiyah said. a) To believe in the *Kursi.* b) To believe in the *'Arsh* (Throne). It is narrated from Muhammad Ibn 'Abdullah and from other religious scholars that the *Kursi* is in front of the `*Arsh* (Throne) and it is at the level of the Feet. *(Fatawa Ibn Taymiyah,* Vol. 5, Pages 54, 55] Narrated Abu Hurairah (May Allah be pleased with him): Allah's Messenger (Peace be upon him) ordered me to guard the *Zakah* revenue of Ramadan. Then somebody came to me and started stealing of the foodstuff. I caught him and said "I will take you to Allah's Messenger (Peace be upon him)." Then Abu Hurairah (May Allah be pleased with him) described the whole narration and said: That person said (to me (Please don't take me to Allah's Messenger (Peace be upon him) and I will tell you a few words by which Allah will benefit you). When you go to your bed, recite *Ayat-ul-Kursi,* (2:255) for then there will be a guard from Allah who will protect you all night long, and Satan will not be able to come near you till dawn. "(When the Prophet (Peace be upon him) heard the story) he said (to me), "He (who came to you at night) told you the truth although he is a liar; and it was Satan." *(Sahih* Al-Bukhari, Vol. 6, Hadith No. 530) (Quoted by Translator)

protects all that exists}. (Al' Imran, 2)

Allah says: ***{He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All--Knower of everything}.*** (Al-Hadid, 3)

Allah the Almighty says: ***{He is Allah beside Whom La ilaha illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. He is Allah beside Whom La ilaha illa Huwa (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Him (High is He) above all that they associate as partners with Him. He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise}.*** (Al-Hashr, 22-24)

Q 54: Cite some examples on the Most Beautiful Names of Allah from the Prophetic *Sunnah*?

A--- Allah's Messenger (Peace be upon him) says: *"None has the right to be worshipped but Allah, the Majestic, the Most Forbearing. None has the right to be worshipped but Allah, the Lord of the Tremendous Throne. None has the right to be worshipped but Allah, the Lord of the Heavens and the Lord of the Honorable Throne* ". (Bukhari & Muslim)

He (Peace be upon him) says: *"O You, the Ever Living, the One Who sustains and protects all that exists.* 0 *You, Who is Full of Majesty, Bounty and Honor.* 0 *You, to Whom is due the primal origin of the heavens and the earth* ". (Bukhari & Abu Dawud)

He (Peace be upon him) says: *"In the Name of Allah, beside His Name, nothing can hurt neither on earth, nor in the heavens and He is the All*

Hearing, the All Knowing ". (Bukhari and Ahmed)

He (Peace be upon him) says: *"O Allah! Knower of the Unseen and the Witness, Originator of the heavens and the earth, Lord of all that exists and His King* ". (Bukhari and Ahmed)

He (Peace be upon him) says: *"When anyone of you intends to go to sleep, he should lie on the bed on his right side and then say: "O Allah! The Lord of the Heavens and the Lord of the Earth and Lord of the Magnificent Throne, our Lord, and the Lord of everything, the Splitter of the grain of corn and the date-stone (or fruit kernel), the Revealer of Torah and Injil (Bible) and Criterion (the Glorious Qur'an), I seek refuge in Thee from the evil of everything Thou art to seize by the forelock (Thou hast perfect control over it).* 0 *Allah, Thou art the First, there is naught before Thee, and Thou art the Last and there is naught after Thee, and Thou art Evident and there is nothing above Thee, and Thou art Innermost and there is nothing beyond Thee. Remove the burden of debt from us and relieve us from want."* (Muslim)

He (Peace be upon him) says: *"O Allah! All Praise is due to You, Thou art the Light of the Heavens and the Earth and all that exists therein, and all Praise is due to You, Thou art the Sustainer of the Heavens and the Earth and all that exists therein* ". (Bukhari and Muslim)

He (Peace be upon him) says: *"O Allah! I ask Thee by my confession that Thou art Allah, there is no god but Thee, the One, Allah the Self-Sufficient Master, Whom all creatures need, Who begets not, nor was He begotten. And there is none co-equal or comparable unto Him* ". (Abu Dawud and Ahmed)

He (Peace be upon him) says: *"O Allah! Thou turn the hearts!"* (Imam Ahmed)

Q 55: How many indications do the Most Beautiful Names of Allah denote?

A--- The indications embodied in the Most Beautiful Names of Allah are of three kinds: Indication of the Entity by conformance, Indication of the Entity's derived Attributes by indication, and Indication of the non-derived Attributes by observance.

Q 56: Cite some examples on this?

A--- Almighty Allah's Name *[Ar-Rahman ArRaheem]* "the Most Compassionate, the Most Merciful " denotes the Entity of the Called Who is Allah the Almighty by conformance, and denotes the Attribute derived therefrom i.e. Mercy, by indication, and denotes other non-derived (therefrom) Attributes such as Life and Omnipotence by way of observance. Such is the case with all His Names and Attributes. Unlike the created entities, created by Him Alone. One can be named 'wise' while he is 'unwise', or 'just' while he is 'unjust', or 'brave' while he is 'coward', or 'happy' while he is 'distressed', or 'beneficent' while he is 'malicious'. Thus, Glory be to Allah, He is Nothing but what He describes Himself with, and He is far beyond the descriptions attributed to Him by His creation.

Q 57: How many indications do the Most Beautiful Names of Allah denote by way of Indication?

A--- The Most Beautiful Names of Allah denote by way of Indication four types:

First: The proper noun that implies all meanings of the Most Beautiful Names, i.e. "ALLAH" which comes modified by all the other Attributes: ***{He is Allah, the Creator, the Inventor of all things, the Bestower of forms}.*** (Al-Hashr, 24)

Second: The Name that encompasses an Attribute of Allah's Entity, such as *[As-Sami* '] The All Hearer, that encompasses His Hearing that extends to cover all sounds, no matter they are public or secret. His Name *[AI-*

Basir] The All Seeing, that encompasses His Sight that extends to cover all sights, no matter they are minute or gigantic. His Name *[AI-`Alim]* The All Knower, that encompasses His Knowledge that extends to cover all things: ***{Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth but it is in a Clear Book (Al-Lauh Al Mahfuz)}.*** (Saba', 3)

Allah's Name *[AI-Qadir]* The Omnipotent, that encompasses His Omnipotence over everything, to create or annihilate whatever He wills.

Third: What implies an Acting Attribute such as: the Creator, the Provider with Sustenance, the Evolver, and the Supreme Fashioner, etc.

Fourth: What implies that Almighty Allah is Far above all blemishes and defects such as: the Sublime Holy and the Peace, etc.

Q 58: How many types are the Most Beautiful Names pertaining to calling Almighty Allah therewith?

A--- Some of them are attributed to Allah without a need to modifiers. They can be also accompanied with other Names. This includes the Perfection Attributes such as: the Ever-Living, The Sublime Self-Subsisting, the One and the Everlasting Refuge, etc.

Others are not attributed to Allah unless accompanied with their antonyms. Someone may regard these Attributes as malicious. They are as follows: the Harm Inflicting and the Benefit Giver, the Abaser and the Raiser, the Giver and the Preventer, and the Supreme Might Giver and the Supreme Humiliator. Hence, it is not permissible to say any of the following Names alone or by themselves without their antonyms: the Harm Inflicting, the Abaser, the Preventer, and the Supreme Humiliator. We can not find anything of this in the Glorious Qur'an or in the Prophetic *Sunnah.* When the Glorious Qur'an says: ***{Verily, We shall exact retribution from .the Mujrimun (criminals, disbelievers,***

polytheists, and sinners)}. (As-Sajdah, 22)

The Name is related to something, here, it is the criminals, disbelievers, etc. Or, by adding *Dhu* "Able" to the derived attribute such as in: ***{...and Allah is All Mighty, All-Able of Retribution}.*** (Al 'Imran, 4, and Al-Ma'idah, 95)

Q 59: Almighty Allah's Names are divided into two categories: those related to the Entity, and those related to His Acting. Cite some examples on those related to the Entity from the Glorious Qur'an?

A--- Almighty Allah says: ***{Nay, both His Hands are widely outstretched}.*** (Al-Ma'idah, 64)

Allah the Almighty says: ***(Everything will perishsave His Face}.*** (Al-Qasas, 88)

Allah the Almighty says: ***{And the Face of your Lord full of Majesty and Honor will remain forever}.*** (Ar-Rahman, 27)

Allah the Almighty says: ***(In order that you may be brought up under My Eye}.*** (Ta-Ha, 39)

Allah the Almighty says: ***(How clearly He sees ,and hears (everything)!)**.* (Al-Kahf, 26)

Allah the Almighty says: ***{Verily I Am with you both, Hearing and Seeing}.*** (Ta-Ha, 46)

Allah the Almighty says: ***{He (Allah) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His Knowledge}.*** (Ta-Ha, 110)

Allah the Almighty says: ***{And to Musa (Moses) Allah spoke directly}.*** (An-Nisa', 164)

Allah the Almighty says: ***{And (remember) when your Lord called Musa (Moses) (saying): "Go to the people who are Zalimun (polytheists and wrong-doers)}.*** (Ash-Shu'ra', 10)

Allah the Almighty says: ***{And their Lord called out to them (saying): "Did I not forbid you that tree}.*** (Al-A' raf, 22)

Allah the Almighty says: ***{And (remember) the Day (Allah) will call to them, and say: "What answer gave you to the Messengers?"}.*** (Al- Qasas, 65)

Q 60: Cite some examples on those Most Beautiful Names that are related to the Entity from the Prophetic *Sunnah?*

A--- Allah's Messenger (Peace be upon him) says: *"Allah's Veil is Light. If He removes it, the Light of (the countenance of) His Face will burn what His Sight reaches of His creation* ". (Sahih Muslim)

He (Peace be upon him) says: *"Allah's Hand is full, and (its fullness) is not affected by the continuous spending, day and night.*" He also says: *"Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Hand.* "He also says: *"His Throne is over the water and in His other Hand is the balance (of Justice) and He raises and lowers (whomever He wills)* ". (Bukhari and Muslim)

Ad-Dajjal was mentioned in the presence of the Prophet (Peace be upon him). The Prophet (Peace be upon him) says: *"Allah is not hidden from you; He is not one-eyed, " and pointed with his hand towards his eye, adding, "While Al-Masih Ad-Dajjal is blind in the right eye and his eye looks like a protruding grape.* " (Bukhari and Muslim)

He (Peace be upon him) says: *"O people! Be merciful to yourselves (i. e. don't raise your voice), for you are not calling a deaf or an absent one,*

but One Who is with you, no doubt He is All-Hearer, Ever Near (to all things). "(Imam Bukhari) He (Peace be upon him) says: *"Allah will say (on the Day of Resurrection),* 'O *Adam.' Adam will reply, 'Labbaik wa Sa' daik', and all the good is in Your Hand. 'Allah will say, 'Bring out the people of the fire.' Adam will say,* 'O *Allah! How many are the people of the Fire?' Allah will reply, 'From every one thousand, take out nine-hundred-and ninety line.' At that time children will become hoary headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, let they will not be drunken, but dreadful will be the Wrath of Allah." The companions of the Prophet asked, "O Allah's Messenger! Who is that (excepted) me?" He said: "Rejoice with glad tiding' one person will be from you and one-thousand will be from Gog and Magog.*" (Bukhari and Muslim)

The Hadiths relating Allah's Speaking with His slaves on the Day of Resurrection and the People of Paradise are beyond counting.

Q 61: Cite some of the examples from the Glorious Qur'an that relate some of Allah's Acting Attributes?

A--- Almighty Allah says: ***{Then He rose over (Istawa) towards the heaven}.*** (Al-Baqarah, 29)

Allah the Almighty says**: *{Do they then wait for anything other than that Allah should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allah return all matters (for decision)}.*** (Al-Baqarah, 210)

Allah the Almighty says: ***{They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand}.*** (Az-Zumar, 67)

Allah the Almighty says: *{(Allah) said**: "O Iblis (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands}.*** **(Sad, 75) Allah the Almighty says:**

{And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things}. (Al-A'raf, 145)

Allah the Almighty says: ***{So when his Lord appeared to the mountain, He made it collapse to dust}.*** (AI-A" far, 143)

Allah the Almighty says**: *(Verily, Allah does what He will*s*}. (AI-Hajj,* 18)

Q 62: Cite some of the examples from the Prophetic *Sunnah* that relate some of His Acting Attributes?

A--- Allah's Messenger (Peace be upon him) says: *"Our Lord, the Blessed, the Superior, comes every night down on the nearest Heaven to us when the last third of the night remains, saying: "Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?"* (Bukhari and Muslim)

He (Peace be upon him) says: *"So you will see Him, like that. Allah will gather all the people on the Day, of Resurrection, and say, 'Whoever worshipped something (in the world) should follow (that thing), so, whoever worshipped the sun will follow the sun, and whoever worshiped the moon will follow the moon, and whoever used to worship certain (other false) deities, he will follow those deities. And there will remain only this nation with its good people (or its hypocrites). (The sub-narrator, Ibrahim is in doubt.) Allah will come to them and say, 'I am your Lord.' They will (deny Him and) say, 'We will stay here till our Lord comes, for when our Lord comes, we will recognize Him.' So Allah will come to them in His appearance which they know, and will say, 'I am your Lord' They will say, 'You are our Lord,' so they will follow Him."* (Bukhari and Muslim)

He (Peace be upon him) says: *"On the Day of Resurrection, Allah will grasp the whole Earth by His Hand, and all the Heavens in His right, and then He will say, 'I am the King.'*" (Bukhari and Muslim)

He (Peace be upon him) says: *"When Allah completed the creation, He wrote in His Book which is with Him on His Throne, "My Mercy overpowers My Anger."* (Bukhari and Muslim)

He (Peace be upon him) says: *"Adam and Moses argued with each other. Moses said to Adam.* 'O *Adam! You are our father who disappointed us and turned us out of Paradise.' Then Adam said to him,* 'O *Moses! Allah favored you with His talk (talked to you directly) and He wrote (the Torah) for you with His Own Hand. Do you blame me for action which Allah had written in my fate forty years before my creation?' So Adam confuted Moses, Adam confuted Moses," the Prophet added, repeating the Statement three times."* (Bukhari and Muslim)

He (Peace be upon him) says: *"Allah, the Exalted and Glorious, Stretches out His Hand during the night so that the people repent for the fault committed from dawn till dusk and He stretches out His Hand daring the day so that the people may reprint for the fault committed from dusk to dawn. (He would accept repentance) before the sun rises in the west (before the Day of Resurrection)."* (Imam Muslim)

Q 63: Can Names be derived from all the Attributes related to His Acting, Glorified is He?

A--- No, Almighty Allah can not be called by Names other than those He named Himself in His Qur'an with, or those attributed to Him through His Messenger (Peace be upon him). Moreover, every attribute related to His Acting, He Almighty Allah, named Himself with, denotes Praise and Perfection due to Him Alone. Allah did not attribute all these Names to Himself. But, some of them He, Almighty Allah, used to describe Himself with, such as in***, {Allah is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection)}.*** (Ar-Rum, 40) Almighty Allah, called Himself the Creator, the Sublime Provider, the Supreme Death-Bringer, and the Supreme Life-Giver. Some Attributes He, Almighty Allah, called Himself with by way of reciprocity and encountering denoting all

the Praise and Perfection due to Him such as in***, {Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them}.*** (An-Nisa', 142) Allah the Almighty says: {***And they (disbelievers) plotted (to kill 'Isa (Jesus) (Peace be upon him) and Allah plotted too. And Allah is the Best of those who plot}.*** (Al 'Imran, 54) Allah the Almighty says: ***{They have forgotten Allah, so He has forgotten them}.*** (At-Taubah, 67)

These Attributes can not be attributed to Him in other than the context in which they originally were revealed. Hence, it can not be said that He, All Glory is His due, deceives, plots, forgets, and mocks, etc. In addition, it can not be said that Allah is deceiver, plotter, and mocker. No Muslim or rational man can say so regarding Allah the Almighty. As He, Glory be His, did not describe Himself with these attributes but for encountering the saying of those hypocrites, polytheists, and disbelievers who falsely claimed this. It is well known that encountering and meeting the sin with justice is good on the part of the created, so what about the All Knowing, All Just, and All Wise Creator!

Q 64: What does His Name "the Ever Exalted" denote, along with other Names giving the same connotation such as "the Evident", "the Sublime Vanquisher", and "the Supremely High"?

A--- Allah is the One Most High in rank. Nothing is as elevated or transcendingly salient as He is. He is the One Who is Above everyone and everything in the whole universe. He is extremely Free from any defects. He is the Example of Infallibility. He is the One Who subdues completely the most powerful of His enemies. There is no being, but subjugated under His Compulsion, and defenseless under His Mastery. He is the One Whose Power is above every power in heaven and earth. He is the Almighty that cannot be defeated or overcome. He is the One Who has the power and perfection to respond to those that faithfully seek His Favor.

Q 65: What is the textual proof from the Glorious Qur'an that

Allah is High in Place?

A--- Almighty Allah says: ***{The Most Gracious (Allah) rose over (Istawa) the (Mighty) Throne (in a manner that suits His Majesty)}.*** (Ta-Ha, 5)

Allah says: ***{Do you feel secure that He, Who is over the heaven (Allah), will not cause the earth to sink with you, and then it should quake? Or do you feel secure that He, Who is over the heaven (Allah), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning}.*** (Al-Mulk, 16, 17)

Allah the Almighty says: ***{They fear their Lord above them}.*** (An-Nahl, 50)

Allah the Almighty says: ***{To Him ascend (all) the goodly words, and the righteous deeds exalt it}.*** (Fatir, 10)

Allah the Almighty says: ***{The angels and the Ruh [Jibril (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years}.*** (Al-Ma' arij, 4)

Allah the Almighty says: ***(He manages and regulates (every) affair from the heavens to the earth}.*** (As-Sajdah, 5)

Allah the Almighty says: ***{And (remember) when Allah said: "0 'Isa (Jesus)! I will take you and raise you to Myself}.*** (Al' Imran, 55)

Q 66: What is the textual proof from the Prophetic *Sunnah* that Allah is High in Place?

A ---The evidences are countless: Allah's Messenger (Peace be upon him) says: *"And the Throne is above that, and Allah is Above the Throne, He rules the Dominion from above seven firmaments".* ı (Abu Dawud and At-Tirmidhi)

Once, the Prophet (Peace be uP9n him) said to a slave girl: *"Where is Allah?" She said: "At Heaven." He (Peace be upon him) said (to its master): "Set her free for she is a believer."*(Muslim and Ahmed)

The Hadiths of the Prophet's (Peace be upon him) Ascension to Heavens *[Al-Mi `raj]* prove Allah's Highness in Place.

He (Peace be upon him) says: *"Angels come to you in succession by night and day and all of them get together at the time of the Fajr and' Asr prayers. Those who have passed the night with you (or stayed with you) ascend (to the Heaven) and Allah asks them, though He knows everything about you, well, "In what state did you leave my slaves?" The angels reply: "When we left them they were praying and when we reached them, they were praying."*(Bukhari and Muslim)'A Weak Hadith.

He (Peace be upon him) says: *"If somebody gives in charity something equal to a date from his honestly earned money -for nothing ascends to Allah except good -then Allah will take it in His Right (Hand) and bring it up for its owner as anyone of you brings up a baby horse, till it becomes like a mountain".* (Bukhari and Muslim)

He (Peace be upon him) says: *"When Allah ordains something on the Heaven the angels beat with their wings in obedience to His Statement which sounds like that of a chain dragged over a rock. His Statement: "Until when the fear is banished from their hearts, the Angels say, " What was it that your Lord said?"* ***{They reply, '(He has said) the Truth. And He is the Most High, The Great}.*** (34:23)" (Sahih Bukhari)

All Muslims admitted these Attributes to Allah the Almighty but the *Jahmyyiah* (i.e. followers of Jahm Ibn Safwan).

Q 67: What did the earlier godly scholars say pertaining to the issue of *[Istiwa']* Rising Over (the Throne)?

A--- The earlier godly scholars unanimously agreed upon the following saying: "The *[Istiwa']* Rising Over is known, the *[Kaif]* how lies beyond

our mental capabilities, believing therein is a duty, inquiring about it is a heresy, our knowledge of it comes from Allah, the Messenger must convey what he was ordered to, and all we can do is to submit (our will to Allah)." ***{We believe in it; the whole of it (clear and unclear verses) are from our Lord}*** (Al 'Imran, 7) is their usual response when encountering verses and Hadiths pertaining to Allah's Names and Attributes.

Allah says: ***{We believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)}.*** (Al' Imran, 52)

Q 68: What is the textual proof from the Glorious Qur'an that Allah is the Sublime Vanquisher?

A--- Almighty Allah says: ***{And He is the Irresistible, (Supreme) above His slaves}.*** (Al-An' am, 18, 61)

Allah says: ***{But glory is to Him! (He is above such things). He is Allah, the One, the Lrresistible}.*** (Az-Zumar 4)

Allah says: ***{Whose is the kingdom this Day? (Allah Himself will reply to His Question): It is Allah's the One, the Irresistible!}.*** (Ghafir, 16)

Allah the Almighty says: ***{Say (O Muhammad (Peace be upon him)): "I am only a warner and there is no Ilah (god) except Allah (none has the right to be worshipped but Allah) the One, the Irresistible}***. (Sad, 65)

Allah the Almighty says: ***{There is not a moving (living) creature but He has the grasp of its forelock}.*** **(**Hud, 56)

Allah the Almighty says: ***{O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allah)!}.*** (Ar-Rahman, 33)

Q 69: What is the textual proof from the Prophetic *Sunnah* that Allah is the Sublime Vanquisher?

A ---There are many evidences thereof from the Prophetic *Sunnah,* foremost among which are the following:

Allah's Messenger (Peace be upon him) says: *"I seek refuge in Thee from the evil of everything Thou art to seize by the forelock (Thou hast perfect control over it).* O *Allah, Thou art the First, there is naught before Thee, and Thou art the Last and there is*

naught after Thee, and Thou art Evident and there is nothing above Thee, and Thou art Innermost and there is nothing beyond Thee. Remove the burden of debt from us and relieve us from want."(Bukhari)

He (Peace be upon him) says: *"O Allah! I am Your slave, and the son of Your slave, and the son of Your maid, my forelock is at Your Hand, Your Ruling is Effective regarding me, and Your Judgment is Just pertaining to me."* (Sahih Bukhari)

Q 70: What is the textual proof that Allah is the Most High in Rank? What must be negated pertaining to Allah the Almighty?

A--- One should know that Allah's Highness in Rank is what is manifested in His Names: the Sublime Holy, the Peace, the Ever-Great, and the Supremely High, etc. and it is also what is required by all the Attributes describing His Perfection and Glory. No one can share Him His Dominion or part thereof. No one can be held as partner, supporter, or even intercessor before Him except with His Leave and Permission. He is the One Who is Free from all imperfections and defects that are attributed to His creatures. He is the One Who is Free from imperfection, His Attributes free from deficiency and His Dealings free from blemish. All perfection is attributed to Him Alone. He is the One Whose Pride and Utmost Perfection are Absolute. He is Ever-Great in His Entity, Attributes and Action above

any similarity to His creatures. He is the One Who is Above everyone and everything in the whole universe. He is extremely Free from any defects. In addition, He is the Example of Infallibility. He, Almighty Allah says: ***{His is the highest description (i.e. none has the right to be worshipped but He, and there nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise}.*** (Ar-Rum, 27)

Q 71: What is the meaning of the saying of Allah's Messenger (Peace be upon him) regarding the Most Beautiful Names of Allah that reads: "Whoever knows them will be admitted into Paradise?"

A--- This statement has been differently interpreted. Some have interpreted it as to commit the Most Beautiful Names to one's heart, to invoke Allah the Almighty thereof, and to glorify Him thereof.

Others deemed that they can be divided into various types. Some of which can be held as exemplary, such as, the Most Merciful and the Ever Generous. Man can practice himself to achieve some degree of the connotation of such Divine Names. Some others of Allah's Most Beautiful Names are in toto His Almighty-bounded. Allah makes them particular to Himself, such as, the Sublime Potentate, the Ever Magnificent, and the Supremely Proud. Regarding this type, man can only submit himself and declare his complete and perfect subjection to Allah. Some of the Most Beautiful Names of Allah denote promise, such as, the Ever Forgiver, the Ever Thankful, the Ever Clement, the Ever Compassionate, the All-Forbearing, and the Ever Kindly. Man should stand himself at the gate of desire and wish. Some of the Most Beautiful Names denote intimidation, such as, Exalted in Might, Lord of Retribution, Strict in Punishment, and Quick in Account. Man should stand himself at the gate of fear and submission.

A third party interpreted Allah's Most Beautiful Names as follows: the slave witnesses them and gets to know them by mind and heart as well

as to worship Him fully through them. To illustrate; whoever, for example, comprehends the Highness of Allah above His Creation, while encompassing them with His Might and Knowledge, should he worship Him till his heart becomes directly sustained by Him. The slave's heart goes up to Him in private conference with full submission and humiliation. He stands before Allah as a humiliated slave standing before the Great and Honorable King. He feels that all his speech and acts are disclosed before Him, hence, he feels shy to do anything that is deemed shameful before His Sight. Moreover, he witnesses the descending of the Divine Orders and Ordainments upon all corners of the world all the time with all kinds of affair charging: causing death, giving life, giving might, abasing, raising, providing sustenance, preventing benefits, removing agonies, inflicting agonies, and turning the days among the creatures, etc. Almighty Allah says: ***{He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him, in One Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time)}.*** (As-Sajdah, 5)

So, whosoever fulfills the obligations due to this witness, he really finds sufficiency and richness in his Lord. Indeed, very few people are given this blessing by Almighty Allah.

Q 72: What does contradict *[Tawhid Al-Asma' was-Sifat]* the Oneness of the Names and Attributes of Allah?

A--- Using profanity in Allah's Names and Attributes contradicts observing and respecting the Oneness of His Names and Attributes. This is of three types:

First: *[Ilhad Al-Mushrikin]* Atheism of the Polytheists: those who attributed Allah's Names after distorting them -to their idols; they derived *Al-Lat* from *Ilah* (god), *Al-`Uzza* from *Al-`Aziz* (the Almighty), and *Manah* from *Al-Mannan* (the Benefactor).

Second: *[Ilhad Al-Mushabihah]* Atheism of the Likening Ones: those who adapt Allah's Attributes and liken them to the qualities of His Creation.

These are the other face of the coin, as they likened Him to the created beings, while the first type elevated their idols and set them as equals to the Lord of the `*Alamin* (mankind, jinn and all that exist).

Third: *[Ilhad An-Nufah Al-Mu`attilah]* Atheism of the Negators, the Suspenders (i.e. those who say that Allah's Names and Attributes are created): these are of two types:

(a) a group affirmed the wording of His Names, but negated what they denote of Perfect Attributes. They said: He is the Most Gracious and the All Merciful without mercy, All Knowing without knowledge, All Hearing without hearing, All Seeing without sight, and All Mighty without might, etc. and they said the same regarding the rest thereof.

(b) a group declared the negation of the Names and their connotations entirely. They described Him as pure and complete nothingness and nonexistence that has neither name, nor quality. All Glory, Greatness and Perfection is due to Allah the Almighty. He is ***{Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him?*** [1] ***}.*** (Maryam, 65)

Allah says: ***{There is nothing like unto Him and He is the All-Hearer, the All-Seer}.*** (Ash-Shura,ll)

Allah the Almighty says**: *{He (Allah) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His Knowledge}.*** (Ta-Ha, 110)

Q 73: Are all types of *[Tawhid]* the Oneness of Allah correlative?

A--- Yes, they are correlative. Whosoever disbelieves in one type, he disbelieves in the rest as well. For instance, invoking anyone or thing other than Allah and asking him/her/it to do what can not be done but by Allah the Almighty. The invocation itself is some kind of worship, rather, it

is the core of worship directed to other than Allah. This is polytheism in *AI-Uluhiyyah,* the Divinity of Allah. Moreover , if the invocation aims at bringing about or causing some good or defying what is bad thinking he/she/it is capable of carrying it out, this is polytheism in *Ar-Rububiyyah* the Lordship of Allah, as he thought they can manage the affairs of the universe along with Him, All Glory is His due! Moreover, he made that invocation thinking that he/she/it can hear him anywhere and any time, which is polytheism in *AI-Asma' was-Sifat* the Names and Attributes of Allah. Thus, he attributed to him/her/it a hearing compassing all things which can not be blocked either by being far, or being near. This polytheism in the Worship of Allah results in -as clearly evident - polytheism in the Lordship and in the Names and Attributes of Allah the Almighty.

Q 74: What is the textual proof from the Glorious Qur'an and the Prophetic *Sunnah* that a Muslim believes in the existence of Angels?

A--- **First:** from the Glorious Qur'an: Almighty Allah says: {***And the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth}.*** (Ash-Shura, 5)

Allah says: ***{Surely, those who are with your Lord (angels) - are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him}.*** (Al-A' raf, 206)

Allah says: ***(Whoever is an enemy to Allah, His Angels, His Messengers, Jibril (Gabriel) and Mikael (Michael), then verily, Allah is an enemy to the disbelievers}.*** (Al-Baqarah, 98)

Second: from the Prophetic *Sunnah:* Allah's Messenger (Peace be upon him) says: *"Allah the Almighty created them (the Angels) out of Light."* (Sahih Muslim)

Q 75: What does believing in the Angels mean?

A--- It is to decisively admit and confess their existence and that they are from among the subjugated and worshipping creatures of Allah the Almighty. And that they are: ***{They (the angels) are but honored slaves. They speak not until He has spoken, and they act on His Command}***. (Al-Anbiya', 26, 27)

Allah the Almighty says: ***{Who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded}*** .(At- Tahrim, 6)

Allah the Almighty says: ***{And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship). They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so)}.*** (Al-Anbiya', 19, 20)

Q 76: Cite some of their kinds considering their nature and the missions they tackle?

A--- Angels are of many kinds, foremost among which are:

The one charged with conveying the Revelation to Allah's Messengers (Peace be upon them all). He is Jibril (Gabriel (Peace be upon him)).

The one charged with rain. He is Michael (Peace be upon him).

The one charged with the Bow. He is Israfil (Peace be upon him).

The one charged with seizing the souls (death) i.e. the Angel of Death and his assistants.

Those charged with (writing) the creatures' deeds and acts. They are the Honorable writers who write the deeds down.

Those charged with guarding the creature from before and behind. They are the Angels in succession.

Those charged with Paradise and its blessings. They are Ridwan and his assistants.

Those charged with the Hell-Fire and its torment. They are Malik and his assistants.

Those charged with the trial and torment of the grave. They are Munkar and Nakir.

Those who carry the Throne of Allah the Almighty. Those charged with *Nutfahs* (mixed drops of male and female sexual discharge) in the wombs and writing the destiny of every human being.

Those who enter *AI-Bait AI-Ma `mur* (the house over the heavens parallel to the *Ka`bah* at Mecca, continuously visited by the angels).

Those charged with watching and visiting the sessions of the Remembrance of Allah the Almighty. Those who are ranked in rows standing and they never ever have rest.

Those who are ranked in rows in *Ruku'* kneeling down and they never ever raise their heads.

And so many other kinds, ***{And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind}.*** (Al-Muddaththir, 31)

Q 77: What is the Qur'anic textual proof that a Muslim must believe in the Heavenly Scriptures?

A--- Allah the Almighty says in His Glorious Qur'an, ***{O you who believe! Believe in Allah, and His Messenger (Muhammad (Peace be upon him)), and the Book (the Qur'an) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him)}.*** (An-Nisa', 136)

Allah says**: *{Say (O Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma`il (Ishmael), Ishaq (Isaac), Ya'qub (Jacob), and to Al-Asbat [the offspring of the twelve sons of Ya`qub (Jacob)], and that which has been given to Musa (Moses) and `Isa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)}.*** (AI-Baqarah, 136)

Allah says: ***(Say: I believe in whatsoever Allah has sent down of the Book [all the holy Books, - this Qur'an and the Books of the old from the Taurat (Torah), or the Injeel (Gospel) or the Pages of Ibrahim (Abraham)]}.*** (Ash-Shura, 15)

Q 78: Have all the Heavenly Scriptures been mentioned in the Glorious Qur'an?

A--- Allah the Almighty cited the following only: the Glorious Qur'an, the Taurat (Torah), the Injeel (Gospel), the Zabur (Psalms), the Suhuf (Pages) of Musa (Moses) and Ibrahim (Abraham). He mentioned the rest in total, saying**: *{Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. It is He Who has sent down the Book (the Qur'an) to you (Muhammad (Peace be upon him) with truth, confirming what came before it. And He sent down the Taurat (Torah) and the Injeel (Gospel), aforetime}.*** (Al `Imran, 2-4)

Allah the Almighty says: *{And to Dawud (David) We gave the Zabur (Psalms)}.* (An-Nisa', 163 & Al-Isra', 55)

Allah the Almighty says: ***{Or is he not informed with what is in the Pages (Scripture) of Musa (Moses), and of Ibrahim (Abraham) who fulfilled (or conveyed) all that (Allah ordered him to do or convey)}****.* (An-Najm, 36, 37)

Allah says**: *{Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice}.*** (Al-Hadid, 25)

Thus, we must believe in what was cited in detail and what was in total and say nothing but what Allah the Almighty Himself says: ***(Say: I believe in whatsoever Allah has sent down of the Book [all the holy Books, - this Qur'an and the Books of the old from the Taurat (Torah), or the Injeel (Gospel) or the Pages of Ibrahim (Abraham)]).*** (Ash-Shura, 15)

Q 79: What does affirming faith in Allah's Scriptures mean?

A--- It means to have pure, perfect and absolute belief in the fact that they are all sent down by Allah the Almighty, and that He spoke therewith. They are divided into more than one category: some were revealed from behind a veil with no intermediary Divine Messenger; some were conveyed through the intermediary Divine Messenger to the human Messenger; and some were written down by Allah's Hand. Almighty Allah says in His Glorious Qur'an: ***{It is not given to any human being that Allah should speak to him unless (it be) by revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise}****.* (Ash-Shura,51)

Almighty Allah said to Musa (Moses): ***{I have chosen you above men by My Messages, and by My speaking (to you)}****.* (Al-A' raf, 144)

Allah says: ***{And to Musa (Moses) Allah spoke directly}****.* (An-Nisa', 164)

He the Almighty said regarding the Taurat (Torah**): *{And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things}****.* (Al-A' raf, 145)'

Regarding 'Isa (Jesus), He Almighty Allah says: ***{And We gave him the Injeel (Gospel)}.*** (Al-Ma'idah, 46 & Al-Hadid, 27)

Allah says: ***{And We gave Dawud (David) the Zabur (Psalms)}.*** (An-Nisa', 163 & AI-Isra', 55)

Pertaining to the Glorious Qur'an, He Almighty Allah says: ***{But Allah bears witness to that which He has sent down (the Qur'an) unto you (O Muhammad (Peace be upon him)),. He has sent it down with His knowledge, and the angels bear witness. And Allah is All Sufficient as a Witness}.*** (An-Nisa', 166)

Allah says: ***{And (it is) a Qur'an which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages (in 23 years)}.*** (Al-Isra', 106)

Allah says: ***{And truly, this (the Qur'an) is a revelation from the Lord of the `Alamin (mankind jinn and all that exists). Which the trustworthy Ruh [Jibril (Gabriel)] has brought down. Upon your heart (O Muhammad (Peace be upon him)) that You may be (one) of the warners. ln the plain Arabic language}.*** (Ash-Shu'ra', 192-195)

Allah says: ***{Verily, those who disbelieved in the Reminder (i.e. the Qur'an) when it came to them (shall receive the punishment). And verily, it is an honorable well-fortified respected Book (because it is Allah's Speech, and He has protected it from corruption. Falsehood cannot come to it from before it or behind it: (it is) sent down by the All Wise, Worthy of all praise (Allah)}.*** (Fussilat, 41, 42)

Q 80: What is the position of the Glorious Qur'an among the earlier Divine Books?

A ---Almighty Allah says regarding this***, {And We have sent down to you (O Muhammad (Peace be upon him)) the Book (this Qur'an)***

in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness)

over it (old Scriptures)}. (Al-Ma'idah, 48)

Allah the Almighty says: ***{And this Qur'an is not such as could ever be produced by other than Allah (Lord of the heavens and the earth) but it is a confirmation of (the revelation) which was before it [i.e. the Taurat (Torah), and the Injeel (Gospel)], and a full explanation of the Book (i.e. laws, decreed for mankind) - wherein there is no doubt from the Lord of the `Alamin (mankind, jinn, and all that exists)}.*** (Yunus, 37)

Allah the Almighty says: ***{It (the Qur'an) is not a forged statement but a confirmation of (Allah's existing Books) which were before it [i.e. the Taurat (Torah), the Injeel (Gospel) and other Scriptures of Allah] and a detailed explanation of***

everything and a guide and a Mercy for the people who believe}*.* (Yusuf, 111)

Scholars of Exegesis say: *Muhaimin* means trustworthy in highness and a witness s over the old Scriptures testifying the truth that is therein and falsifying the falsehood that is added therein. Thus, all sincere adherents of the earlier Scriptures must submit and subjugate themselves to it (the Glorious Qur'an). Allah the Almighty says: ***{Those to whom We gave the Scripture [i.e. the Taurat (Torah) and the Injeel (Gospel)] before it, they believe in it (the Qur'an). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allah in Islam as Muslims (like' Abdullah Ibn Salam and Salman Al-Farisi), they believe in it (the Qur'an). And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit tthemselves to Allah in Islam as Muslims (like `Abdullah Ibn Salam and Salman Al-Farisi)}****.*(Al-Qasas, 52, 53)

Q 81: What should the whole *(Ummah)* Community abide with pertaining to the Glorious Qur'an?

A--- The whole *Ummah* should follow the Glorious Qur'an publicly and secretly, hold fast thereto and act persistently according to its teachings. Almighty Allah says: ***{And this is a blessed Book (the Qur'an) which We have sent down, so follow it and fear Allah (i.e. do not disobey His Orders)}.*** (Al-An"' am, 155)

Allah says: ***{Follow what has been sent down unto you from your Lord (the Qur'an and Prophet Muhammad's Sunnah), and follow not any Auliya' (protectors and helpers who order you to associate partners in worship with Allah), besides Him (Allah)}.*** (Al-A`raf, 3)

Allah the Almighty says: ***{And as to those who hold fast to the Book (i.e. act on its teachings) and perform As-Salat (Iqamat-as-Salat), certainly We shall never waste the reward of those who do righteous deeds}.*** (Al-A`raf, 170)

Allah's Messenger (Peace be upon him) said regarding the Book of Allah the Almighty: *"Stick to the Book of Allah and hold fast to it."* (Sahih Muslim)

His Hadith (Peace be upon him) that reads: '*"Surely, there will be trials'*.`*Ali Ibn Abu Talib said: 'What is the outlet therefrom,* O *Messenger of Allah?' He (Peace be upon him) said: 'The Book of Allah.'"* (A Weak Hadith narrated by At-Tirmidhi)

Q 82: What does holding fast to the Qur'an and observing its right mean?

A--- It means to commit it to one's heart and to recite it properly at night and by day, to contemplate over its verses, to declare as lawful

what it legalizes and to declare as unlawful what it makes illegal, to obey its ordainments, to take heed of its warnings, to derive lessons from its parables, to find admonition in its stories, to act on its entirely clear verses, to submit to its not-entirely-clear verses, to approach not its boundaries (of what is lawful and unlawful), to defend it against distortions and false claims, to give counsel to it in every meaning of the word, and to consciously preach it to men around.

Q 83: What is the ruling pertaining to him who claims that the Qur'an is "Created"?

A--- The Glorious Qur'an is the Word of Allah the Almighty: in wording and in meaning. His Word is neither the characters only, nor the meanings only. Both the characters and the meanings constitute His Word. Allah the Almighty Spoke it verbally, sent it down on His Prophet (Peace be upon him) by Revelation, and the true believers had faith in it. It is the Word of the Most Gracious even though it is written by hands, recited by tongues, committed to hearts, heard by ears, and seen by eyes. Indeed, the hands, ink, pens, and papers are all created, while what is written down with them is not. Moreover, tongues and voices are created, while what is recited thereof is not. Bosoms are created, while what is kept therein is not. Ears are created, while what is heard is not. Almighty Allah says in His Glorious Qur'an: ***{That (this) is indeed an honorable recitation (the Noble Qur'an). In a Book well guarded (with Allah in the heaven i.e. AI-Lauh Al- Mahfuz)}.*** (Al-Waqi'ah, 77,78)

Allah says: ***{Nay, but they, the clear Ayat are preserved in the breasts of those who have been given knowledge (among the People of the Scriptures). And none but the Zalimun (Polytheists .and wrongdoers) deny Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)}.*** (Al-' Ankabut, 49)

Allah says: ***{And recite what has been revealed to you (O Muhammad (Peace be upon him)) of the Book (the Qur'an) of***

your Lord (i. e. recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His Words}*.* (Al-Kahf, 27)

Allah says: ***{And if anyone of the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) seeks your protection then grant him protection so that he may hear the Word of Allah (the Qur'an)}.*** (At- Taubah, 6)

Ibn Mas' ud (May Allah be pleased with him) said: *"Keep looking at (the wording) of the Glorious Qur'an."* Thereupon, whosoever says that the Glorious Qur'an or part thereof is created, he is a disbeliever denouncing Islam entirely. For the Qur'an is the Word of Allah the Almighty; it came first from Him and will turn back to Him and His Word is one of His Attributes. Whosoever says that any of the Attributes of Allah is created, he is a disbeliever and renegade. The ruling pertaining to him is that he is offered repentance. If he returns to Islam, he becomes safe. But, if he refuses, he is to be killed as a disbeliever who has nothing to do with the rulings governing the life and death of Muslims.

Q 84: Is the Speech Attribute related to Allah's Entity or is it linked to His Acting Attributes?

A--- Considering relating the Speech Attribute to the Entity of Allah Almighty, it is one of His Entity Attributes along with His Knowledge. Rather, it constitutes part of His Knowledge, He sent it down with His Knowledge and He is the Best Knower of what He sends down. As for His Speaking with His Will and Wish, it is an Attribute related to His Acting. As said by Prophet Muhammad (Peace be upon him): "If Allah wills to reveal the matter, He speaks with Revelation." For this, our pious scholars of the earlier Muslims said regarding the Speech Attribute: "It is a Quality of both the Entity and Acting. For Allah, Glory be His, was and still described with Speech ever and forever, and that His Speaking and Addressing is up to His Will and Wish. He speaks if He wills, when He wills, and in the manner He wills with Words to be heard by whom He

wills. His Speech is an Attribute with no end or termination. Allah says: ***{Say (O Muhammad (Peace be upon him) to mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid}.*** (Al-Kahf, 109)

Allah says: ***{And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allah would not be exhausted}.*** (Luqman, 27)

Allah the Almighty says: ***{And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower}.*** (Al-An'am, 115)

Q 85: Who are the *Waqifah,* and what is the ruling pertaining to them?

A--- The *Waqifah* are those who say concerning the Glorious Qur'an: "We say: it is neither the Word of Allah, nor it is created." Imam Ahmed Ibn Hanbal (May Allah the Almighty rest his soul) said: "Whosoever among them who is well-versed, he is a *lahmi.*[18] And whosoever among them who is not well-versed and he is a familiar ignorant, he is to be offered the proof and evidence on his being mistaken and misled. If he repents to Allah and believes that the Glorious Qur'an is the Word of Allah and that it is not created, he is regarded as one of the Muslims. But, if he refuses to repent, he is deemed more malicious and worse than any of the *lahmis.*

Q 86: What is the ruling pertaining to one who says: "My pronunciation of the Qur'an is created"?

A--- It is not lawful to say such a statement either in the affirmative, or in the negative form. This is due to the fact that, "pronunciation" is a

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[18] i.e. One of the followers of Jahm Ibn Safwan. (Translator)

common sense between "pronouncing" which is the acting of man, and between the "pronounced" which is the Qur'an. So, if it is said "My pronunciation of the Qur'an is created", this reflects the second sense and thus agrees with the viewpoint of the *lahmis.* If it is said "My pronunciation of the Qur'an is not created", this implies the first sense which is the acting of man, and thus agrees with the viewpoint of the *Ittihadyyiah.* That is why our earlier pious scholars said: "Whosoever says "My pronunciation of the Qur'an is created, he is a *Jahmi.* Whosoever says it is not created, he is heresiarch."

Q 87: What is the textual proof that a Muslim should believe in Allah's Messengers?

A ---There are so many proofs from the Glorious Qur'an and the Prophetic *Sunnah,* some of which are: Allah the Almighty says: ***{Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. And those who believe in Allah and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allah is Ever Oft-Forgiving, Most Merciful}.*** (An-Nisa', 150-152)

Allah's Messenger (Peace be upon him) says: *"I believed in Allah and His Messengers."* (Bukhari and Muslim)

Q 88: What does "to have Faith in the Messengers of Allah" mean?

A--- *"To have Faith in the Messengers of Allah"* means to have pure and absolute belief that Allah the Almighty sent down to every *Ummah* (community or nation) a Messenger from among them, to invite them to worship Him Alone and to renounce all that is worshipped besides Him. It

means to believe that they are truthful, trustworthy, pious, divinely guided, honorable, respected, guiding and guided, supported with clear evidences and amazing miraculous signs from their Lord, and that they conveyed the whole Message they were sent with without making any change, alteration, distortion, increase or even decrease: ***{Then! Are the Messengers charged with anything but to convey clearly the Message?}.*** (An-Nahl, 35)

This also means to believe that all of them were on a clear and truthful path. To believe in them means to believe that Almighty Allah took Ibrahim

(Abraham) and Muhammad (Peace be upon them) as intimate friends, Spoke to Musa (Moses), raised Idris to a lofty place, and that' Isa (Jesus) was (no more than) a Messenger of Allah and His Word, ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit *(Ruh)*[19] created by Him, and that He preferred some of them (the Messengers) to others; and others (from among them) He raised to degrees (of honor).

Q 89: Did the call of the Messengers correspond with one another regarding the orders and prohibitions they conveyed?

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[19] *1Ruh-ullah:* According to the early religious scholars from among the companions of the Prophet (Peace be upon him) and their students and Mujtahidun, there is a rule to distinguish between the two nouns in the genitive construction: (a) When one of the two nouns is Allah, and the other is a person or a thing, e.g. Allah's House *(Bait-ullah);* Allah's Messenger *(Rasul-ullah);* Allah's slave (' Abdullah); Allah's spirit *(Ruh-ullah),* the rule for the above words

is that the second noun, e.g. house, messenger, slave, spirit is created by Allah and is honorable in His Sight, and similarity, Allah's spirit may be understood as the spirit of Allah, in fact it is a soul created by Allah, i.e. 'Isa (Jesus). And it was His Word: "Be!" -and he was. [i.e. 'Isa (Jesus) was created like Adam]. But when one of the two is Allah and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allah e.g. Allah's Knowledge *('Ilm-ullah);* Allah's Life *(Hayat-ullah);* Allah's Statement (Kalam-ullah); Allah's Self (Dhat-ullah). (Quoted by translator)

A ---Yes, their call corresponded to each other, and their call was one and the same from the first among them till the last. They all invited men to the principle and essense of worship that is *Tawhid* (Monotheism or the Oneness of Allah the Almighty, which means, "none has the right to be worshipped except Allah the Almighty)." As for the religious rituals or duties, Prayers and Fasting for example might be ordained on some of them, while not on the others. Moreover, something might be made illegal for some of them while it is legal for the others by way of test and trial from Allah the Almighty: ***{That He might try you, which of you is the best in deeds}.*** (Hud, 7)

Q 90: What is the textual proof that they call for the same principle of worship (mentioned earlier)?

A--- The proof of this from the Glorious Qur'an and the Prophetic *Sunnah* is of two types: **(a)** summarized and **(b)** detailed.

As for the summarized: Almighty Allah says: ***{And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allah (Alone), and avoid (or keep away from) Taghut (all false deities i.e. do not worship Taghut besides Allah)"}.*** (An-Nahl, 36)

Allah the Almighty says: ***{And We did not send any Messenger before you (O Muhammad (Peace be upon him)) but We revealed to him (saying): "La ilaha illa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else) "}.*** (Al-Anbiya', 25)

Allah the Almighty says: ***{And ask (O Muhammad (Peace be upon him)) those of Our Messengers whom We sent before you: "Did We ever appoint alihah (gods) to be worshipped besides the Most Gracious (Allah)?")*.** (Az-Zukhruf, 45)

As for the detailed: Almighty Allah says: ***{And indeed We sent Nuh (Noah) to his people, and he said: "O my people! Worship Allah! You have no other Ilah (god) but Him (Islamic Monotheism)}.*** (Al-Mu'minun, 23)

Allah the Almighty says: ***{And to Thamud (people, We sent) their brother Salih. He said: "O my people! Worship Allah! You have no other Ilah (god) but Him"}.*** (Al-A'raf, 73)

Allah the Almighty says: ***{And to 'Ad (people, We sent) their brother Hud. He said: "O my people! Worship Allah! You have no other Ilah (god) but Him"}.*** (Al-A'raf, 65 & Hud, 50)

Allah the Almighty says: ***{And to (the people of) Madyan (Midian), (We sent) their brother Shu 'aib. He said: "O my people! Worship Allah! You have no other llah (god) but Him"}.*** (Al-A'raf, 85 & Hud, 84)

Allah the Almighty says: ***{And (remember) when Ibrahim (Abraham) said to his father and his people: "Verily, I am innocent of what you worship. Except Him (i.e. Allah Alone I worship none) Who did create me; and verily He will guide me"}.*** (Az-Zukhruf, 26, 27)

Allah the Almighty says: ***{Your ilah (god) is only Allah (the One) La ilaha ilia Huwa (none has the right to be Worshipped but He), He has full knowledge of all things}.*** (Ta-Ha, 98)

Allah the Almighty says**:** ***{But the Messiah [' Isa (Jesus)] said: "O Children of Israel! Worship Allah, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode}.*** (Al-Ma'idah, 72)

Allah the Almighty says**:** ***{Say (O Muhammad (Peace be upon him)): "I am only a warner and there is no Ilah (god) except Allah (none has the right to be worshipped but Allah) the One, the Irresistible "}.*** (Sad, 65)

Q 91: What is the proof of the differences among their *Shara'i`* (pl. *Shari'ah)* laws pertaining to what is lawful *[Halal]* and what is unlawful *[Haram]?*

A--- Almighty Allah says in His Glorious Qur'an, ***{To each among you, We have prescribed "Shir`ah wa Minhaj" a law and a clear way. If Allah had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds}*.** (Al-Ma'idah,48)

Ibn 'Abbas (May Allah be pleased with them) said: "*Shir`ah wa Minhaj* means a law and a clear way." The same viewpoint was held by Mujahid, `Ikrimah, Al-Hasan Al-Basri, Qatadah, Ad-Dahhak, As-Sadyi, and Abu Ishaq As-Subai`i.

In *Sahih* AI-Bukhari, Prophet Muhammad (Peace be upon him) says: *"The Prophets are paternal brothers, their mothers are different, but their religion is one."*[20] He means the Monotheism or *Tawhid* (The Oneness of Allah) with which Allah the Almighty sent all Messengers and Prophets, and that which He, Glory be His, revealed in all His Books. But, as for the laws, they are different pertaining to the ordainments and prohibitions, the lawful and the unlawful, ***{That He might try you, which of you is the best in deeds}.*** (Hud, 7)

Q 92: Have all the Messengers been mentioned in the Glorious Qur'an?

A--- Allah the Almighty related to us from their news what suffices us and what is enough for us to take admonition and lessons. Then He, Almighty

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[20] Transmitted by AI-Bukhari (3442) and Muslim (2395) after Abu Hurairah with the following wording: "Both in this world and in the Hereafter, I am the nearest of all the people to Jesus, the son of Mary. The Prophets are paternal brothers; their mothers are different, but their religion is one. "

Allah, says: ***{And Messengers We have mentioned to you before, and Messengers We have not mentioned to you}.*** (An-Nisa', 164)

Thereupon, we must believe in all of them. We must believe in those who were mentioned and those who were not.

Q 93: How many Messengers are mentioned in the Glorious Qur'an?

A--- They are twenty-five: Adam, Nuh (Noah), Idris (Enoch), Hud, Salih, Ibrahim (Abraham), Isma'il (Ishmael), Ishaq (Isaac), Ya`qub (Jacob), Yusuf (Joseph), Lut (Lot), Shu'aib, Yunus (Jonah), Musa (Moses), Harun (Aaron), Ilyas (Elias), Zakaryia (Zachary), Yahya (John), Al-Yasa` (Elisha), Dhul-Kifl (Isaiah), Dawud (David), Sulaiman (Solomon), Ayyub (Job), `Isa (Jesus), and Muhammad (Peace be upon them all). Besides, He mentioned *Al-Asbat* [the offspring of the twelve sons of Ya`qub (Jacob)] in total.

Q 94: Who are the Messengers of Firm Will *[Ulul-`Azm]?*

A--- They are five. Allah the Almighty mentioned them on two locations in His Glorious Qur'an:

The first: in *Surah* Al-Ahzab that reads, ***{And (remember) when We took from the Prophets their covenant, and from you (O Muhammad (Peace be upon him» and from Nuh (Noah), Ibrahim (Abraham), Musa (Moses), and `Isa (Jesus) son of Maryam (Mary). We took from them a strong covenant}.*** **(**Al-Ahzab, 7)

The second: in *Surah* Ash-Shura that reads, ***{He (Allah) has ordained for you the same religion (Islamic Monotheism) which He ordained for Nuh (Noah), and that which We have revealed to you (O Muhammad (Peace be upon him)), and that which We ordained for Ibrahim (Abraham), Musa (Moses) and `Isa (Jesus) saying***

you should establish religion (i.e. to do what it orders you to do practically), and make no divisions in it (religion) (i.e. various sects in religion). Intolerable for the Mushrikun, is that (Islamic Monotheism) to which you (O Muhammad (Peace be upon him)) call them. Allah chooses for Himself whom He wills, and guides unto Himself who turns to Him in repentance and in obedience}. (Ash-Shura, 13)

Q 95: Who was the first Messenger?

A--- The first Messenger after the eruption of disagreements and differences regarding the true path of Allah was Nuh (Noah) (Peace be upon him) as explained by Allah the Almighty in the Glorious Qur'an**,** ***{Verily, We have sent the revelation to you (O Prophets after him}.*** (An-Nisa', 163)

Allah the Almighty says: ***{The people of Nuh (Noah) and the Confederates after them denied (their Messengers) before these}.*** (Ghafir, 5)

Q 96: When did the differing take place?

A--- Ibn "Abbas (May Allah be pleased with them) said: Between Nuh (Noah) and Adam were 10 centuries of true and pure *Tawhid* (Islamic Monotheism) till they (the people) differed. ***{And Allah sent Prophets with glad tidings and warnings}.*** (Al-Baqarah, 213)

Q 97: Who is the last (seal) of the Prophets?

A--- The seal of the Prophets is Muhammad (Peace be upon him).

Q 98: What is the textual proof of this?

A--- AIlah the Almighty says: ***{Muhammad (Peace be upon him) is not the father of any of your men, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything}***. (Al-Ahzab, 40)

The Prophet (Peace be upon him) says: *"Surely after me, there would arise about thirty impostors, liars, and each one of them would claim that he is a messenger of Allah. And, I am the last (end) of the Prophets. There will be no Prophet after me.*" (Sahih Muslim)

Allah's Messenger (Peace be upon him) addressing' Ali Ibn Abu Talib says: *"You are in the same position with relation to me as Harun (Aaron) was in relation to Moses but with (this explicit difference) that there is no Prophet after me."* (Bukhari and Muslim)

He (Peace be upon him) says: *"And, I am the last (end) of the Prophets. There will be no Prophet after me."* (At-Tirmidhi and Abu Dawud)

Q 99: What was given by Allah to Prophet Muhammad (Peace be upon him) and not to any of the other Prophets?

A--- Prophet Muhammad (Peace be upon him) had have so many characteristics. Foremost among which are the following: he is the last (end) of the Prophets, as mentioned earlier.

He (Peace be upon him) is the master of mankind, sons of Adam. This is explained in His Saying, Allah the Almighty, that reads, ***{Those Messengers! We preferred some of them to others, to some of them Allah spoke (directly),' others He raised to degrees (of honor)},*** (Al-Baqarah,253)

He (Peace be upon him) says: *"I shall be preeminent amongst the descendants of Adam on the Day of Resurrection and 1 will be the first*

intercessor and the first whose intercession will be accepted (by Allah). " (Bukhari and Muslim)

He (Peace be upon him) was sent to the whole people, mankind and jinn, as mentioned by Allah the Almighty, ***{O mankind! Verily, I am sent to you all as the Messenger of Allah - to Whom belongs the Dominion of the heavens and the earth, La ilaha illa Huwa (none has the right to be worshipped but He), It is He Who gives life and causes death, So believe in Allah and His Messenger (Muhammad (Peace be upon him)), the Prophet who can neither read nor write (i.e. Muhammad (Peace be upon him)), who believes in Allah and His Words [(this Qur'an), the Taurat (Torah) and the Injeel (Gospel) and also Allah's Word: "Be!" - and he was, i.e. `Isa (Jesus) son of Maryam (Mary), (Peace be upon them both), and follow him so that you may be guided},*** (Al-A' raf, 158)

Allah the Almighty says: ***{And We have not sent you (O Muhammad (Peace be upon him)) except as a giver of glad tidings and a warner to all mankind},*** (Saba', 28)

He, (Peace be upon him) says: *"I have been given superiority over the other Prophets in six respects: 1 have been given words which are concise but comprehensive in meaning; 1 have been helped by terror (in the hearts of enemies); spoils have been made lawful to me; the earth has been made for me clean and a place of worship; 1 have been sent to all mankind and the line of Prophets is closed with me."* (Bukhari and Muslim)

The Prophet (Peace be upon him) says: / *have been conferred upon five (things) which were not granted to anyone before me(and these are): Every Messenger was sent particularly to his own people, whereas I have been sent to all the red and the black the spoils of war have been made lawful for me, and these were never made lawful to anyone before me, and the earth has been made sacred and pure and mosque for me, so whenever the time of prayer comes for anyone of you he should pray whenever he is, and I have been supported by awe (by which the enemy*

is overwhelmed) from the distance (which one takes) one month to cover and I have been granted intercession." (Bukhari and Muslim)

He (Peace be upon him) says: *"By Him in Whose Hands my life is, none of this Ummah (community), either Jewish, or Christian who hear of me, then he dies without believing in what I have been sent with, he would be one of the dwellers of Hell-fire."* (Sahih Muslim)

Q 100: What are the Miracles of the Prophets?

A--- A miracle is an unusual thing, accompanied with challenge, and it can not be defeated. It is of two types:

Material: that can be realized with senses, such as sight and hearing. This type is represented in the coming out of the She-camel from the rock, the turning of the stick into a snake, and the talking of the solid things, etc.

Immaterial: that can be realized only by insight, such as the miracle of the Glorious Qur'an.

Our Prophet Muhammad (Peace be upon him) was granted miracles of the two types. He (Peace be upon him) was granted miracles greater than those given to the previous Messengers and Prophets of Allah the Almighty. Foremost among the material miracles of Prophet Muhammad (Peace be upon him) were: The splitting of the moon, the crying of the stem of the date-palm tree in the Prophet's Mosque, the flowing of the water from among the fingers of Allah's Messenger Muhammad (Peace be upon him), speaking of the wolf, and the food-glorification of Allah before the Prophet, and this glorification was heard by the companions of the Prophet (Peace be upon him). Still, there are many other miracles that were authentically transmitted after him (Peace be upon him) till they reached us unchanged or even touched. But, all these miracles ended with the time of the Prophet (Peace be upon him) as happened with all the other miracles of the Messengers of Allah. Nothing remained save the everlasting miracle, i.e. the Glorious Qur'an, whose wonders do not come

to an end and, ***{Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (Allah)}.*** (Fussilat, 42)

Q 101: What is the textual proof of the miraculous nature of the Glorious Qur'an?

A--- The proof of this is the fact that the Glorious Qur'an was revealed in a period that extended more than twenty years, challenging the most eloquent of all mankind. ***{Let them then produce a recital like unto it (the Qur'an) if they are truthful}.*** (At-Tur, 34)

Allah the Almighty says: ***{Say: Bring you the ten forged Surahs (chapters) like unto it}.*** (Hud, 13)

Allah the Almighty says: ***{Say: Bring then a Surah (chapter) like unto it}.*** (Yunus, 38)

But, they could not do it, though they were keen on refuting and rejecting it with all their power and might. Though the Qur'an's characters and words are Arabic - their mother tongue - with which they used to communicate, and in which they used to compete, they could not challenge or even imitate it. The Glorious Qur'an declared their incapability of challenging its miraculous nature in the verse that reads, ***{Say: If the mankind and the Jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another}***. (Al-Isra', 88)

Allah's Messenger (Peace be upon him) says: *((Every Prophet was given miracles because of which people believed ,but what I have given Divine Inspiration which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection."* (Bukhari and Muslim)

Countless numbers of scholars and scientists wrote on various aspects of the miraculous nature of the Glorious Qur'an. They tried hard to tackle its

wording, meanings, news of the ancients, and news of the unseen, but all they could get is like what a small sparrow can get with its pointed beak from the great ocean![21]

Q 102: What is the textual proof that a Muslim must believe in the Last Day?

A--- Allah the Almighty says: ***{Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.). Those, their abode will be the Fire, because of what they used to earn}.*** (Yunus, 7, 8)

Allah says: ***{Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds) is surely true. And verily, the Recompense is sure to happen}.*** (Adh-Dhariyat, 5, 6)

Allah says: ***{Verily, the Hour (Day of Judgement) is surely coming, there is no doubt about it}.*** (Ghafir, 59)

Q 103: What does believing in the Last Day mean? What does it imply?

A--- To have Faith in the Last Day means to have a true and immovable belief that its taking place is inevitable and irresistible. This belief encompasses the following: to believe in the inevitable signs and portents of the Hour, in death and what follows it, in the trial of the grave, its blessings and torment, in the blowing of the Horn, in the coming out of all creatures from their graves, in the terrors and gravities of the stand on

[21] It is a clear fact that more than l400 years have elapsed and not a single word of this Qur'an has been changed, although the disbelievers tried their utmost to change it in every way, but they failed miserably in their efforts. As it is mentioned in this holy verse: "We will guard it." By Allah! He has guarded it. On the contrary, all the other holy Books [the Taurat (Torah), the Injeel (Gospel).] have been corrupted in the form of additions or subtractions or alterations in the original text. (Quoted by translator)

that Day, in the details of the Gathering Place, in the flying over of the records (of deeds), in the setting of the Balance, in the Straight Path, in the Cistern, in the Great Intercession, in Paradise and its blessings, in the reward of looking at the Face of Allah the Almighty, and to believe in the Hell-Fire and its severe torture and torment.

Q 104: Does anyone know when the Last Hour will be?

A--- The time set for-the Last Hour is one of the unseen affairs that no one save Allah the Almighty knows. He says: ***{Verily Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily Allah is All-Knower, All-Aware (of things)}**.* (Luqman, 34)

Allah the Almighty says: ***{They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allah (Alone), but most of mankind know not.*** **"}**[22] (Al-A' raf, 187)

Allah the Almighty says: ***{They ask you (0 Muhammad (Peace be upon him» about the Hour when will be its appointed time? You***

[22] Narrated Ibn`Vmar (May Allah be pleased with them): The Prophet (Peace be upon him) said: "The keys of the unseen are five and none knows them but Allah: (1) None knows what is in the womb, but Allah: (2) None knows what will happen tomorrow, but Allah; (3) None knows when it will rain, but Allah; (4) None knows where he will die, but Allah (knows that); (5) and none knows when the Hour will be established, but Allah." *(Sahih* A1-Bukhari, Vol. 9, Hadith No. 479) (Translator)

have no knowledge to say anything about it. To your Lord belongs (the knowledge of) the term thereof?}. (An-Nazi' at, 42-44)

Prophet Muhammad (Peace be upon him) said to Gabriel when asked about the Hour: *"Then he (Gabriel) further asked, "When will the Hour be established?" Allah's Messenger replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents. (a) When a slave (lady) gives birth to her master. (b) When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allah."* (Bukhari and Muslim)

Q 105: Cite some examples from the Glorious Qur'an pertaining to the portents of the Last Hour?

A ---Allah the Almighty says**:** ***{Do they then wait for anything other than that the angels should come to them, or that your Lord (Allah) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed it not before, nor earned good (by performing the deeds of righteousness) through his Faith. Say: "Wait you! We (too) are waiting}.*** (Al-An' am, 158)

Allah the Almighty says: ***{And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our Ayat (verses of the Qur'an and Prophet Muhammad (Peace be upon him))}.*** (An-Naml, 82)

Allah the Almighty says: ***{Until, when Ya'juj and Ma 'juj (Gog and Magog) are let loose (from their barrier), and they swoop down from every mound. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly staring in honor. (They will say): "Woe to us! We were indeed heedless of this -nay, but we were Zalimun (polytheists and wrong-doers)"}.*** (Al-Anbiya', 96, 97)

Allah the Almighty says: ***{Then wait you for the Day when the sky will bring forth a visible smoke}.*** (Ad-Dukhan, 10)

Allah the Almighty says: ***{O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah}***. (Al-Hajj, 1, 2)

Q 106: Cite some examples from the Prophetic *Sunnah* pertaining to the portents of the Last Hour?

A--- The Prophetic *Sunnah* denotes a good deal of the portents of the Last Hour. Some of them are as follows: the rising of the sun from the west, the beast, Dajjal, the descent of Jesus son of Mary, the Gog and Magog, the smoke, the wind that would take souls of all the believers, the fire that would appear from the Yemen, and would drive people to the place of their assembly, and the land-sliding. [23]

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[23] Hudhaifa Ibn Usaid Ghifari (Peace be upon him) reported: Allah's Messenger (may peace be upon him) came to us all of a sudden as we were (busy in a discussion). He said: *What do you discuss about? They (the companions) said. We are discussing about the Last Hour.Thereupon he said: It will not cone until you see ten signs before and (in this connection) he made a mention of the smoke, Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (Allah be pleased with him), the Gog and Magog, and landslidings in three places, one in the east, one in the west and*

Q 107: What is the textual proof of believing in death from the Qur'an and the Prophetic *Sunnah?*

A--- Allah the Almighty says: ***{Say: The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord}.*** (As-Sajdah, 11)

Allah the Almighty says: ***{Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full}***. (Al `Imran, 185)

Allah the Almighty says: ***{Verily you (0 Muhammad (Peace be upon him)) will die, and verily they (too) will die}.*** (Az-Zumar, 30)

Allah the Almighty says: ***{And We granted not to any human being immortality before you (0 Muhammad (Peace be upon him)): then if you die, would they live forever?}.*** (Al-Anbiya', 34)

Allah the Almighty says: ***{Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honor will remain forever}.*** (Ar-Rahman, 26, 27)

Allah the Almighty says: ***{Everything will perish save His Face***}. (Al-Qasas, 88)

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one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly. " A'ishah (May Allah be pleased with her) reported: *I heard Allah's Messenger (Peace be upon him) as saying: The (system) of night and day would not end until the people have taken to the worship of Lat and' Uzza. I said: Allah's Messenger, I think when Allah has revealed this verse: "He it is Who has sent His Messenger with right guidance, and true religion, so that He may cause it to prevail upon all religions, though the polytheists are averse (to it)" (ix.* 33), *it implies that (this promise) is going to be fulfilled. Thereupon he (Allah's Messenger) said: It would happen as Allah would like. Then Allah would send the sweet fragrant air by which everyone who has even a mustard grain of faith in Him would die and those only would survive who would have no goodness in them. And they would revert to the religion of their forefathers."*

Allah the Almighty says: ***{And put your trust (0 Muhammad (Peace be upon him)) in the Ever Living One Who dies not}***. (Al-Furqan, 58)

Also, countless are the Hadiths concerning death. No doubt, death is witnessed by human beings every day, even every hour, so that no rational man can deny, doubt or only believing men and women act upon its requirements, however. Besides, we believe in the fact that anyone dies or gets killed by any means, we believe in that this is his destiny and the time appointed for him by Allah the Almighty Who says: ***{Each runs its course for a term appointed}.*** (Ar-Ra'd, 2 & Fatir, 13 & Az-Zumar, 5)

Allah the Almighty says: ***{And every nation has its appointed term, when their term comes, neither can they delay it nor can they advance it an hour (or a moment)}***. (Al-A' raf, 34)

Q 108: What is the textual proof from the Glorious Qur'an that the trial of the grave and its blessing or torment is a truth?

A--- Allah the Almighty says**:** ***{No! It is but a word that he speak; and behind them is Barzakh (a barrier) until the Day when they will be resurrected}.*** (Al-Mu'minun, 100)

Allah the Almighty says: ***{So Allah saved him from the evils that hey plotted (against him), while an evil torment encompassed Fir`aun's (Pharaoh) people. The Fire, they are exposed to it ,morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir`aun's (Pharaoh) people to enter the severest torment!"}.*** (Ghafir, 45, 46)

Allah the Almighty says: ***{Allah will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on***

worshipping Allah Alone and none else), and in the Hereafter.[24] }. (Ibrahim, 27)

Allah the Almighty says: ***{And if you could but see when the Zalimun (polytheists and wrong-doers) are in the agonies of death, while the angels are stretching forth their hands (saying): Deliver your souls! Thisday you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth}.*** (Al-An' am, 93)

Allah the Almighty says**: *{We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment}.*** (At-Taubah, 101)

Q 109: What is the textual proof of the trial of the grave from the Prophetic *Sunnah?*

A--- There are numerous Hadiths, foremost among which are the following:

Narrated Anas (May Allah be pleased with him): The Prophet (Peace be upon him) says: *"When a -human being is laid in his grave and his companions leave (the burying place) and he even hears their foot steps, two angels come to him and make him*

ask him: What did you use to say about this man, Muhammad? He will say: I testify that he is Allah 's *slave and His Messenger. Then it will be said to him, 'Look at your place in the Hell-Fire. Allah has given you a place in Paradise instead of it.* ", *The Prophet added, "The dead person will see both his places. But a non-believer or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say! It will be said to him, 'Neither did you know nor did you take the guidance (by reciting the Qur'an).' Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by*

[24] i.e. immediately after their death (in their graves) when they are going to be asked by the angels Munkar and Nakir. (Translator)

whatever approaches him except human beings and Jinns. "(Bukhari and Muslim)

Narrated Ibn 'Abbas (May Allah be pleased with him): The Prophet (Peace be upon him) once passed by two graves, and those two persons (in the graves) were being tortured. He said: *"They are being tortured not for a great thing (to avoid). One of them never saved himself from being soiled with his urine, while the other was going about with calumnies (to make enmity between friends). He then took a green leaf of a date-palm tree split it into two pieces and fixed one on each grave. The people said: "0 Allah's Messenger! Why have you done so?* " *He replied, "I hope that their punishment may be lessened till they (the leaf) become dry.* " (Bukhari and Muslim)

Narrated Abu Ayyub (May Allah be pleased with him): *Once the Prophet (Peace be upon him) went out after sunset and heard a dreadful voice, and said: "The Jews are being punished in their graves."* (Bukhari and Muslim)

Narrated' Abdullah Ibn 'Vmar (May Allah be pleased with them): *Allah's Messenger (Peace be upon him) said: "When anyone of you dies, he is shown his place both in the morning and in the evening. If he is one of the people of Paradise; he is shown his place in it, and if he is from the people of the Hell-Fire; he is shown his place therein. Then it is said to him, 'This is your place till Allah resurrect you on the Day of Resurrection.* " (Bukhari and Muslim)

Narrated' Amrah bint 'Abdur-Rahman: *A Jewish woman came to ask' Ai 'shah (the wife of the Prophet) about something. She said to her, "May Allah give you refuge from the punishment of the grave." So 'Ai 'shah asked Allah's Messenger "Would the people be punished in their graves?" Allah's Messenger after seeking refuge with Allah from the punishment of the grave (and thus replied in the affirmative). Then one day, Allah's Messenger rode to go to some place but the sun eclipsed. He returned in the forenoon and passed through the rear of the dwellings (of his wives) and stood for the (eclipse) prayer, and the people stood behind him. He stood up for a long period and then performed a prolonged bowing which*

was shorter than the first bowing. Then he raised his head and prostrated. Then he stood up (for the second Rak' ah) for a long while but the standing was shorter than that of the first Rak' ah. Then he performed a prolonged

which was shorter than the first one. Then he raised his head and prostrated. Then he stood up for a long time but shorter than the first. Then he performed a prolonged bowing but shorter than the first. Then he raised his head and prostrated and finished the

prayer and (then delivered the sermon and) said as much as Allah wished. And then he ordered the people to seek refuge with Allah from the punishment of the grave."(Bukhari and Muslim)

Q 110: What is the textual proof that there will be a resurrection from the graves?

A ---Allah the Almighty says: ***{O mankind! If you are in doubt about be Resurrection, then verily We have created you (i.e. Adam) from dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. the offspring of Adam), then from a clot (apiece of thick coagulated blood) then from a little lump of flesh some - formed and some unformed (as in the case of miscarriage) - that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth). That is because Allah: He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things. And surely, the Hour is coming, there is no doubt about it,***

and certainly, Allah will resurrect those who are in the graves}.(Al-Hajj, 5-7)

Allah the Almighty says**: *{And He it is Who originates the creation, then He will repeat it (after it has been perished); and this is easier for Him}.***(Ar-Rum, 27)

Allah the Almighty says: ***As We began the first creation, We shall repeat it. (It is) a promise binding upon is. Truly, We shall do it}.*** (Al-Anbiya', 104)

Allah the Almighty says**: *{And man (the disbeliever) says: "When I am dead, shall I then be raised up alive ?" Does not man remember that We created him before, while he was nothing}.*** (Maryam, 66, 67)

Allah the Almighty says: ***{Does not man see that We have created him from Nutfah (mixed male and female sexual discharge - semen drops). Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?" Say: (0 Muhammad (Peace be upon him)) "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" He Who produces for you fire out of the green tree, when behold you kindle therewith. Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed! He is the All Knowing Supreme Creator. Verily, His Command, when He intends a thing, is only that He says to it, 'Be!" - and it is! So glorified is He and exalted above ill that they associate with Him, and in Whose Hands is the dominion of all things: and to Him you shall be returned}.*** (Ya-Sin, 77-83)

Allah the Almighty says: ***{Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things. And on the Day when those who disbelieve will be exposed***

to the Fire (it will be said to them): "Is this not the truth?" They will say: "Yes, By our Lord!" He will say: "Then taste the torment, because you used to disbelieve!" Therefore be patient (0 Muhammad (Peace be upon him)) as did the Messengers of strong will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (0 mankind! This Qur'an is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are AI-Fasiqun (the rebellious against Allah's Command, the disobedient to Allah)?}. (Al-Ahqaf, 33)

Allah the Almighty says: ***{And among His Signs (in this), that you see the earth barren; but when We send down water (rain) to it, it is stiffed to life and growth (of vegetations). Verily, He Who gives it life, surely, is Able to give life to the dead (on the Day of Resurrection). Indeed He is Able to do all thing(s}.*** (Fussilat, 39)

Narrated Ibn 'Abbas (May Allah be pleased with him): *While a man was riding (his Mount) in 'Arafat, he fell down from it (his Mount) and broke his neck (and died). The Prophet (Peace be upon him) said: "Wash him with water and Sidr and shroud him in two pieces of cloth, and neither perfume him, nor cover his head, for he will be resurrected on the Day of Resurrection saying, 'Labbaik,' (i.e. like a pilgrim).* " (Sahih Bukhari)

Narrated Khabbab (May Allah be pleased with him): *I was a blacksmith and did some work for Al'As Ibn Wa'il. When he owed me some money for my work, I went to him to ask for that amount. He said: "I will not pay you unless you disbelieve in Muhammad." I said: "By Allah! I will never do that till you die and be resurrected." He said: "Will I be dead and then resurrected after my death?" I said: "Yes." He said: "There I will have property and offspring and then I will pay you your due." Then Allah revealed, {Have you seen him who disbelieved in Our signs, and yet says: I will be given property and offspring?}* (19.77) (Sahih Bukhari)

Q 111: What is the ruling pertaining to him who belies resurrection?

A ---The one who belies resurrection is regarded a disbeliever who disbelieves in Allah the Almighty, His Books and Messengers. Allah the Almighty says: ***{And those who disbelieve say: "When we have become dust -we and our fathers, shall we really be brought forth (again)?").*** (An-Naml, 67)

Allah the Almighty says: ***{And if you (0 Muhammad (Peace be upon him» wonder (at these polytheists who deny your message of Islamic Monotheism and have taken besides Allah others for worship who can neither harm nor benefit), then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?"***

They are those who disbelieved in their Lord! They are those who will have iron chains tying their hands to their necks. They will be dwellers of the Fire to abide therein}. (Ar-Ra'd, 5)

Allah the Almighty says: ***{The disbelievers pretend that they will never be resurrected (for the Account). Say (0 Muhammad (Peace be upon him)): Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allah}.*** (At-Taghabun, 7)

Allah's Messenger (Peace be upon him) says: *"Allah the Most Superior said: "The son of Adam slights Me, and he should not slight Me, and he disbelieves in Me, and he ought not to do so. As for his slighting Me, it is that he says that I have a son; and his disbelief in Me is his statement that I shall not recreate him as I have created (him) before."* (Bukhari and Muslim)

Q 112: What is the textual proof that there will be the blowing in the Horn? How many are the blowings?

A ---Allah the Almighty says: ***{And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting)}.*** (Az-Zumar, 68)

Here two blowings were mentioned, the first for the swooning of all in the heavens and all who are on the earth, and the *second* for the Resurrection.

In another verse Allah says**:** ***{And (remember) the Day on which the Trumpet will be blown - and all who are in the heavens and all who are on the earth, will be terrified except him whom Allah will (exempt)}****.* (An-Naml, 87) This verse implies that there will be a so-called blowing of Terror.

However, whosoever interpreted the terror in this verse by the swooning, for him *terror* refers to the first blowing that is mentioned in the *Surah* of Az-Zumar. This interpretation is supported by the Hadith transmitted by Imam Muslim that reads: Allah's Messenger (Peace be upon him) said in the Hadith narrated by Ibn 'Amr (May Allah be pleased with them): "... *Then the trumpet would be blown and no one would hear that but he would bend his neck to one side and raise it from the other side and the first one to hear that trumpet would be the person who would be busy in setting right the tank meant for providing water to the camels. He would swoon and the other people would also swoon, then Allah would send or He would cause to send rain which would be like dew and there would grow out of it the bodies of the people. Then the second trumpet would be blown and they would stand up and begin to look (around).*

Then it would be said: 0 *people, go to your Lord, and make them stand there. And they would be questioned. Then it would be said: Bring out a group (out of them) for the Hell-Fire. And then it would be asked: How much?It would be said: Nine hundred and ninety-nine out of one thousand for the Hell-Fire and that would be the day which would make the children old because of its terror and that would be the day about*

which it has been said: ***{On the day when the shank would be uncovered}.*** (lxviii. 42)." (Muslim)

Whosoever interpreted the *terror* by other than the swooning, for him it is a third blowing prior to the aforementioned two. This viewpoint is supported by the lengthy Hadith of the Horn, in which there are three blowings: the blowing of *Terror,* the blowing of Swooning, and the blowing of the Raising before the Lord of the Worlds.

Q 113: How is the manner of Gathering demonstrated in the Glorious Qur'an?

A--- Numerous verses handled this, some of them are as follows: Allah the Almighty says: ***{And truly you have come unto Us alone (without wealth, companions or anything else) as We created you the first time}.*** (Al-An' am, 94)

Allah the Almighty says: ***{And we shall gather them all together so as to leave no one of them behind}.*** (Al-Kahf, 47)

Allah the Almighty says: ***{The Day We shall gather the Muttaqun (the pious and righteous persons) unto the Most Gracious (Allah), like a delegation (presented before a king for honor). And We shall drive the Mujrimun (polytheists, sinners, criminals, disbelievers in the Oneness of Allah) to Hell, in a thirsty state (like a thirsty herd driven down to water)}.*** (Maryam, 85, 86)

Allah the Almighty says**: *{And you (all) will be in three groups. So those on the Right Hand (i.e. those who will be given their Records in their right hands) - how (fortunate) will be those on the Right Hand! (As a respect for them, because they will enter Paradise). And those on the Left Hand (i.e. those who will be given their Record in their left hands) -how (unfortunate) will be those on the Left Hand! (As a disgrace for them, because they will enter Hell). And those foremost [(in Islamic Faith of Monotheism and in performing righteous deeds) in the life of this world on the***

very first call for to embrace Islam] will be foremost (in Paradise)}. (Al-Waqi'ah,7-10)

Allah the Almighty says: ***{On that Day mankind will follow strictly (the voice oft Allah's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allah's caller). And all voices will be humbled for the Most Gracious (Allah), and nothing shall you hear but the low voice of their footsteps}.*** (Ta-Ha, 108)

Allah the Almighty says: ***{And he whom Allah guides, he is led aright,' but he whom He sends astray, for such you will find no Auliya' (helpers and protectors), besides Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf their abode will be Hell,' whenever it abates, We shall increase for them the fierceness of the Fire}***. (Al-Isra', 97)

Q 114: How is the manner of Gathering demonstrated in the Prophetic *Sunnah*?

A--- Abu Hurairah (May Allah be pleased with him) reported Allah's Messenger (Peace be upon him) as saying: *"The people will be assembled in three categories. Those desirous (of Paradise), fearing (Hell), coming two upon the camel, three upon the camel, four upon the camel, ten upon the camel and the rest will be assembled, Hell-Fire being with them when they are at midday where they would spend the night and where they would spend the morning and where they would spend the evening."*(Bukhari and Muslim)

Narrated Anas Ibn Malik (May Allah be pleased with him): *A man said: "O Allah's Prophet! Will Allah gather a disbeliever (prone) on his face on the Day of Resurrection?" He (Peace be upon him) said: "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatadah, a sub-narrator, said: "Yes, by the Power of Our Lord!")* (Bukhari and Muslim)

The Prophet (Peace be upon him) says: *"You will be gathered (on the Day of Judgment), barefooted, naked and not circumcised." He then recited***,** ***{As We began the first creation, We, shall repeat it. A Promise We have undertaken. Truly we shall do it}.*** (21.104) *He added, "The first to be dressed on the Day of Resurrection, will be Abraham, and some of my companions will be taken towards the left side (i.e. to the (Hell) Fire), and I will say: 'My companions! My companions!' It will be said: 'They renegade from Islam after you left them.' Then I will say as the Pious slave of Allah (i.e. Jesus) said:* ***{And I was a witness Over them while I dwelt amongst them. When You took me up You were the Watcher over them, And You are a witness to all things. If You punish them. They are Your slaves And if You forgive them, verily you, only You are the All-Mighty, the All-Wise}."*** (Al-Mai'dah, 120,121) (Bukhari and Muslim)

'A'ishah (May Allah be pleased with her) reported that she heard Allah's Messenger (Peace be upon him) as saying: *The people would be assembled on the Day of Resurrection barefooted, naked and uncircumcised. I said: Allah's Messenger, will the male and the female be together on the Day and would they be looking at one another? Upon this Allah's Messenger (Peace be upon him) said: `A' ishah! The matter would be too serious for them to look to one another."* (Sahih Muslim)

Q 115: Cite some descriptions of how people would stand in the Day of Judgment from the Glorious Qur'an?

A--- Allah the Almighty says: ***{Consider not that Allah is unaware of that which the Zalimun (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear)}.*** (Ibrahim, 42, 43)

Allah the Almighty says**: *{The Day that Ar-Ruh [Jibril (Gabriel) or another angel] and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allah) allows, and he will speak what is right}.*** (An-Naba', 38)

Allah the Almighty says: ***{And warn them (O Muhammad (Peace be upon him» of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the Zalimun (polytheists and wrong-doers), who could be given heed to}.*** (Ghafir,18)

Allah the Almighty says**: *{The angels and the Ruh [Jibril (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years}.*** (Al-Ma'arij,4)

Allah the Almighty says: ***{We shall attend to you, 0 you two classes (jinn and men)!).*** (Ar-Rahman, 31)

Q 116: Cite some descriptions of how people would stand in the Day of Judgment from the Prophetic *Sunnah?*

A--- There are many Hadiths pertaining to this, foremost among which are:

On the authority of Ibn' Vmar (May Allah be pleased with them) *that Prophet Muhammad (Peace be upon him) recited**, {The Day when (all) mankind will stand before the Lord of the" Alamin (mankind, jinn and all that exists)?).*** *(AI-Mutaffifin,*6) *He said: "One of them stands in the midst of his sweat (and it covers him) to half of his ears."* (Bukhari and Muslim)

Abu Hurairah (May Allah be pleased with him) narrated that the Prophet (Peace be upon him) says:*"On the Day of Judgment, mankind sweat and*

their sweat goes deep into the earth for seventy cubits and it covers them till it reaches their ears." (Bukhari and Muslim)

Q 117: Cite some descriptions of the Display and Reckoning in the Day of Judgment from the Glorious Qur'an?

A--- Almighty Allah says**:** ***{That Day shall you be brought to Judgement, not a secret of you will be hidden}.*** (Al-Haqqah, 18)

Allah the Almighty says: ***{And they will be set before your Lord in (lines as) rows, (and Allah will say): "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with is)")****.* (Al-Kahf, 48)

Allah the Almighty says: ***{And (remember) the Day when We shall gather out of every nation a troop of those who denied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be set in array (gathered and driven to the place of reckoning). Till, when they come, (before their Lord at the place of reckoning), He will say: "Did you deny My Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) Whereas you comprehended them not by knowledge (of their truth or falsehood), or what (else) was it that you used to do?" And the Word (of torment) will be fulfilled against them, because they have done wrong, and they will be unable to speak (in order to defend themselves)}.*** (An-Naml, 83-85)

Allah the Almighty says: ***{That Day mankind will proceed in scattered groups that they may be shown their deeds. So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the eight of an atom (or a small ant) shall see it}****.* (Az-Zalzalah, 6-8)

Allah the Almighty says: ***{So, by your Lord, (O Muhammad (Peace be upon him) We shall certainly call all of them to account. For all that they used to do}.*** (Al-Hijr, 92, 93)

Allah the Almighty says: ***{But stop them, verily they are to be questioned}.*** (As-Saffat, 24)

Q 118: Cite some descriptions of the Display and Reckoning in the Day of Judgment from the Prophetic *Sunnah?*

A--- There are many Hadiths pertaining to this, foremost among which are:

Whenever' A'ishah (the wife of the Prophet (Peace be upon him» heard anything which she did not understand, she used to ask again till she understood it completely. `*A'ishah said: "Once the Prophet said: "Whoever will be called to account (about his deeds on the Day of Resurrection) will surely be punished." I said: "Doesn't Allah say: {He surely will receive an easy reckoning}." (Al-Inshiqaq,* 8) *The Prophet (Peace be upon him) replied, "This means only the presentation and display of one's account but whoever will be argued about his account, will certainly be ruined."* (Bukhari and Muslim)

Narrated Anas (May Allah be pleased with him): *The Prophet (Peace be upon him) says: "Allah will say to that person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?' He will say, 'Yes.' Then Allah will say, 'While you were in the backbone of Adam, I asked you much less than this, i.e. not to worship others besides Me, but you insisted on worshipping others besides me."* (Bukhari and Muslim)

Narrated' Adi Ibn Hatim (May Allah be pleased with him): *Allah's Messenger (Peace be upon him) says: "There will be none among you but his Lord will talk to him, and there will be no interpreter between him and Allah. He will look to his right and see nothing but his deeds which he has sent forward, and will look to his left and see nothing but his deeds which he has sent forward, and will look in front of him and see nothing but the (Hell) Fire facing him. So save yourself from the (Hell) Fire even with half a date (given in charity)." Al-A 'mash said: 'Amr Ibn Murrah said: Khaithamah narrated the same and added, '…even with a good word. '"* (Bukhari and Muslim)

Narrated Safwan Ibn Muhriz (May Allah be pleased with him): *A man asked Ibn 'Umar, "What have you heard from Allah's Messenger regarding An-Najwa?" He said: "Everyone of you will come close to His Lord Who will screen him from the people and say to him, 'Did you do so-and-so?' He will reply, 'Yes.' Then Allah will say, 'Did you do so-and-so?' He !yill reply, 'Yes.' So Allah will question him and make him confess, and then Allah will say, 'I screened your sins in the world and forgive them for you today.'"* (Bukhari and Muslim)

Q 119: Cite some descriptions of the Spreading of the Records of deeds from the Glorious Qur'an?

A--- Allah the Almighty says: ***{And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day"}.*** (Al-Isra', 13, 14)

Allah the Almighty says: ***{And when the (written) pages [of deeds (good and bad) of every person]are laid open}.*** (At-Takwir, 10)

Allah the Almighty says: ***{And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allah, and in the left hand for a disbeliever in the Oneness of Allah), and you all see the Mujrimun (criminals, polytheists, sinners), fearful***

of that which is (recorded) herein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice}. (Al-Kahf, 49)

Allah the Almighty says: ***{Then as for him who will be given his Record in his right hand will say: "Here! Read my Record! Surely, I did believe that I shall meet my Account! So he shall be in a life, well-pleasing. In a lofty Paradise, the fruits in bunches whereof will be low and near at hand. Eat and drink at ease for that which you have sent on before you in days past! But as for him who will be given his Record in his left hand, will say: I wish that I had not been given my Record! And that I had never known how my Account is! Would that it had been my end (death)! My wealth has not availed me,' my power has gone from me! (It will be said): Seize him and fetter him,' then throw him in the blazing Fire. Then fasten him with a chain whereof the length is seventy cubits! Verily, he used not to believe in Allah, the Most Great, and urged not on the feeding of Al-Miskin (the poor). So no friend has he here this Day, nor any food except filth from the washing of wounds. None will eat it except the Khati'un (sinners, disbelievers, polytheists)}.*** (Al-Haqqah, 19-37)

Allah the Almighty says: ***{Then as for him who will be given his Record in his right hand}.*** (Al-Inshiqaq,7)

Allah the Almighty says: ***{But whosoever is given his Record behind his back}.*** (Al-Inshiqaq, 10)

This indicates that whosoever is given his Record in his right hand, he takes it from his front. Whosoever is given it in his left hand, he takes it from behind his back. May Allah grant us refuge from this.

Q 120: Cite some descriptions of the Spreading of the Records of deeds from the Prophetic *Sunnah*?

A--- There are countless Hadiths regarding this, foremost among which are the following:

Narrated Safwan Ibn Muhriz (May Allah be pleased with him): *A man asked Ibn 'Umar, "What have you heard from Allah's Messenger regarding An-Najwa?" He said: "Everyone of you will come close to His Lord Who will screen him from the people and say to him, 'Did you do so-and-so?' He will reply, 'Yes.' Then Allah will say, 'Did you do*

so-and-so?' He will reply, 'Yes.' So Allah will question him and make him confess, and then Allah will say, 'I screened your sins in the world and forgive them for you today. ", (Sahih Bukhari)

`A'ishah (May Allah be pleased with her) narrated: *"I said:* 0 *Allah's Messenger! 'Will the lover remember his beloved on the Day of Judgment?' He (Peace be upon him) said:* 'O *`A'ishah! Not in three cases: At the Balance where it tilts or not; upon the flying of the Records of deeds, when receiving his record either in his right, or his left hand.'and when the flames of Fire get out."* (A Weak Hadith) quoted from a lengthy Hadith, transmitted by Imams Ahmed and Abu Dawud. There are so many other Hadiths regarding the same issue as well.

Q 121: What is the Qur'anic textual proof that the Balance is a truth? How is it described?

A--- Allah the Almighty says: ***{And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account}***. (Al-Anbiya', 47)

Allah the Almighty says: ***{And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful***

(by entering Paradise). And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and

rejected Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)}. (Al-A'raf, 8, 9)

Allah the Almighty says: ***{So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them}.*** (Al-Kahf,105)

Q 122: What is the Textual proof that the Balance is a truth from the Prophetic *Sunnah?* How is it described?

A ---There are many Hadiths regarding this issue. Foremost among which is the Hadith of the two-testimonies *(Shahadah)* card and that it overweighs ninety-nine records of sins, each one is as long as the sight may reach.

Another saying of Allah's Messenger (Peace be upon him) pertaining to Ibn Mas' ud (May Allah be pleased with him) as saying: *"Do you wonder at the thinness of his legs! By Him in Whose Hand my life is! On the Balance, they are more heavy than Uhud (Mount)."* (Imam Ahmed)

He (Peace be upon him) says: *"On the Day of Judgment, a fat man will be brought, and he will not weigh what equals a wing of a mosquito in the Sight of Allah."* He (Peace be upon him) says: *"Read,* ***{And on the Day of Resurrection, We shall assign to weight for them}.*** (Al-Kahf, 105)" (Bukhari and Muslim)

Q 123: What is the textual proof from the Glorious Qur'an that the Straight Path exists?

A--- Allah the Almighty says: ***{There is not one of you but will pass over it (Hell): this is with your Lord,' a Decree which must be accomplished. Then We shall save those who used to fear Allah***

and were dutiful to Him, and We shall leave the Zalimun (polytheists and wrong-doers) therein (humbled) to their knees (in Hell)}. (Maryam, 71, 72)

Allah the Almighty says: ***{On the Day you shall see the believing men and the believing women: their light running forward before them and by their right hands}.*** (Al-Hadid, 12)

Q 124: What is the textual proof from the Prophetic *Sunnah* that the Straight Path exists?

A--- There are many Hadiths regarding this. Foremost among which are:

Allah's Messenger (Peace be upon him) said in a lengthy Hadith, *"Then a bridge will be laid across Hell (Fire). I and my followers will be the first ones to go across it and none will speak on that Day except the Messengers. And the invocation of the Messengers on that Day will be,* 'O *Allah, save! Save!' In Hell (or over the Bridge) there will be hooks like the thorns of As-Sa' dan (thorny plant).Have you seen As-Sa 'dan?" They replied, "Yes,* O *Allah's Messenger!" He said: "So those hooks look like the thorns of As-Sa' dan, but none knows how big they are except Allah. Those hooks will snap the people away according to their deeds. Some of the people will stay in Hell (be destroyed) because of their (evil) deeds, and some will be cut or torn by the hooks (and fall into Hell) and some and then relieved. When Allah has finished His Judgments among the people, He will take whomever He will out of Hell through His Mercy. He will then order the angels to take out of the Fire all those who used to worship none but Allah from among those whom Allah wanted to be merciful to and those who testified (in the world) that none has the right to be worshipped but Allah. The angels will recognize them in the Fire by the marks of prostration (on their foreheads), for the Fire will eat up all the human body except the mark caused by prostration as Allah has forbidden the Fire to eat the mark of prostration. They will come out of the (Hell) Fire, completely burnt and then the water of life will be poured*

over them and they will grow under it as does a seed that comes in the mud of the torrent." (Bukhari and Muslim)

Abu Sa' id AI-Khudri (May Allah be pleased with him) said: I have come to know that the Bridge (the Straight Path) is thinner than a hair and sharper than the sword.

Q 125: What is the Qur'anic textual proof that being judged rightfully *(Just Retaliation)* is a fact of the Last Day?

A--- Allah the Almighty says: {***Surely! Allah wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward}.*** (An-Nisa', 40)

Allah the Almighty says: ***{This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly Allah is Swift in reckoning. And warn them (O Muhammad (Peace be upon him)) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the Zalimun (polytheists and wrong-doers), who could be given heed to. Allah knows the fraud of the eyes, and all that the breasts conceal. And Allah judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allah! He is the All-Hearer, the All-Seer}.*** (Ghafir, 17-20)

Allah the Almighty says: ***{And it will be judged between them with truth, and they will not be wronged}.*** (Az-Zumar, 69)

Q 126: What is the textual proof that being judged rightfully *(Just Retaliation)* is a fact of the Last Day from the Prophetic *Sunnah?*

A--- There are so many Hadiths regarding this. Foremost among which are:

Narrated' Abdullah (May Allah be pleased with him): *The Prophet (Peace be upon him) says: "The first cases to be decided among the people (on the Day of Resurrection) will be those of blood-shed."* (Bukhari and Muslim)

Narrated Abu Sa'id Al-Khudri (May Allah be pleased with him): Allah's Messenger (Peace be upon him) says: *"When the believers pass safely over (the bridge across) Hell, they will be stopped at a bridge in between Hell and Paradise where they will retaliate upon each other for the injustices done among them in the world, and when they get purified of all their sins, they will be admitted into Paradise. By Him in Whose Hands the life of Muhammad is everybody will recognize his dwelling in Paradise better than he recognizes his dwelling in this world.' (*Sahih Bukhari)

Q 127: What is the textual proof from the Glorious Qur'an that the Cistern exists?

A--- Allah the Almighty says to His Prophet Muhammad **(Peace be upon him): *{Verily, We have granted you (O Muhammad (Peace be upon him)) Al-Kauthar (a river in Paradise)}.*** (Al-Kauthar, 1)

Q 128: What is the textual proof from the Prophetic *Sunnah* that the Cistern exists?

A ---There so many Hadiths pertaining to this. Foremost among which are:

Narrated 'Uqbah Ibn 'Amir (May Allah be pleased with him): *One day the Prophet (Peace be upon him) went out and offered the funeral prayers of*

the martyrs of Uhud and then went up the pulpit and said: "I will pave the way for you as your predecessor and will be a witness on you. By Allah! I see my Fount (Kauthar) just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that you will worship others along with Allah after my death, but I am afraid that you will fight with one another for the worldly things."(Sahih Bukhari)

Abu Hurairah (May Allah be pleased with him) reported: *Verily Allah's Messenger (Peace be upon him) said: My Cistern has its dimensions wider than the distance between Aila (Jerusalem) and Aden, and its water is whiter than ice and sweeter than the honeydiluted with milk, and its cups are more numerous than the numbers of the stars. Verily I shall prevent the (faithless) people there from just as a man prevents the camels of the people from his fountain. They said: Messenger of Allah, will you recognize us on that day? He said: Yes, you will have distinctive marks which nobody among the peoples (except you) will have,' you would come to me with blazing forehead and bright hands and feet on account of the traces of ablution."* (Sahih Bukhari)

Narrated Anas (May Allah be pleased with him): *When the Prophet (Peace be upon him) was made to ascend to the heavens. He (Peace be upon him) said (after his return), "I came upon a river (in Paradise) the banks of which were made of tents of hollow pearls. I asked Jibril (Gabriel), 'What is this (river)?' He replied, "This is the Kauthar."* (Sahih Bukhari)

Q 129: What is the textual proof that a Muslim must believe in the existence of Paradise and Hellfire?

A--- Allah the Almighty says: ***{Then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise)}.*** (Al-Baqarah, 24, 25)

Narrated Ibn 'Abbas (May Allah be pleased with him): *The Prophet (Peace be upon him) used to invoke Allah at night, saying, "O Allah! All the Praises are for You: You are the Lord of the Heavens and the Earth. All the Praises are for You,' You are the Maintainer of the Heaven and the Earth and whatever is in them. All the Praises are for You,' You are the Light of the Heavens and the Earth. Your Word is the Truth, and Your Promise is the Truth, and the Meeting with You is the Truth, and Paradise is the Truth, and the (Hell) Fire is the Truth, and the Hour is the Truth.* 0 *Allah! I surrender myself to You, and I believe in You and I depend upon You, and I repent to You and with You (Your evidences) I stand against my opponents, and to you I leave the judgment (for those who refuse my message).* 0 *Allah! Forgive me my sins that I did in the past or will do in the future, and also the sins I did in secret or in public. You are my only God (Whom I worship) and there is no other God for me (i.e. I worship none but You)."* (Sahih Bukhari)

Narrated `Ubadah (May Allah be pleased with him): *The Prophet (Peace be upon him) said: "If anyone testifies that none has the right to be worshipped but Allah Alone Who has no partners, and that Muhammad is His Slave and His Messenger, and that Jesus is Allah's Slave and His Messenger and His Word which He bestowed on Mary and a Spirit created by Him, and that Paradise is true, and Hell is true, Allah will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junadah, the sub-narrator said": 'Ubadah added, 'Such a person can enter Paradise through any of its eight gates he likes.* "') (Bukhari and Muslim)

Q 130: What does Faith in Paradise and Hell-Fire mean?

A--- This means to have absolute and firm belief in their existence and in that they are created at present, and that they are everlasting by the Will of Allah the Almighty Who wishes so. This also means to believe in the blessings and joys of Paradise and in the torment and terrors of Hell-Fire.

Q 131: What is the textual proof that they are currently existing?

A ---Allah the Almighty informed us that they are existing and that they are already prepared. Pertaining to Paradise, He says**: *{Prepared for All-Muttaqun (the pious)}.*** (Al 'Imran, 133) And, pertaining to Hell-Fire, He says: ***{Prepared for the disbelievers}.*** 'I (Al' Imran, 131)

In addition, He, Glory is His, informed us that He made Adam and Eve reside in Paradise before their eating from the forbidden tree. Moreover, He informed us that the disbelievers are exposed to the Hell-Fire every morning and evening. Allah's Messenger (Peace be upon him) says: *"I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the accounts). But the companions of the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women."* (Bukhari and Muslim)

Ibn 'Umar (May Allah be pleased with them) reported Allah's Messenger (Peace be upon him) as saying: *"When anyone of you dies, he is shown his seat (in the Hereafter) morning and evening. If he is amongst the inmates of Paradise (he is shown the seat) from amongst the inmates of Paradise. And, if he is one from amongst the denizens of Hell (he is shown the seat) from amongst the denizens of Hell, and it would be said to him: That is your seat until Allah raises you on the Day of Resurrection (and sends you to your proper seat)."* (Bukhari and Muslim)

Narrated Abu Hurairah (May Allah be pleased with him): The Prophet (Peace be upon him) says: *"In very hot weather delay the Zuhr Noon Prayer till it becomes (a bit) cooler because the severity of heat is from the raging of Hell-fire. The Hellfire of Hell complained to its Lord saying:* O *Lord! My parts are eating (destroying) one another. So Allah allowed it to take two breaths, one in the winter and the other in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold."* (Bukhari and Muslim)

`A'ishah (May Allah be pleased with her) reported Allah's Messenger (Peace be upon him) as saying: *"Fever is from the vehement raging of the Hell-fire, so cool it with water."* (Bukhari and Muslim)

Allah's Messenger (Peace be upon him) says: *"When Allah created Paradise and Hell-fire, He sent Gabriel to Paradise saying: Go and have a look at it."* (Imam Ahmed, Abu Dawud and At-Tirmidhi)

Narrated' Abdullah Ibn 'Abbas (May Allah be pleased with them): *The sun eclipsed andAllah's Messenger (Peace be upon him) offered the eclipse prayer and said: "I have been shown the Hellfire(now) and* I *never saw a worse and horrible sight than the sight I have seen today."* (Bukhari and Muslim)

In addition, Paradise and Hell-fire were shown to the Prophet (Peace be upon him) on the Night of *Isra'* (Night Journey).

Q 132: What is the textual proof that they are eternally existing (by the Leave of Allah)?

A--- Allah the Almighty says pertaining to Paradise, ***{To dwell therein forever. That is the supreme success}.*** (At-Taubah, 100 & At-Taghabun, 9)

Allah the Almighty says: ***{Nor shall they (ever) be asked to leave it}****.* (Al-Hijr, 48)

Allah the Almighty says: ***{A gift without an end}****.* (Hud, 108)

Allah the Almighty says**: *{Whose supply is not cut off (by change of season), nor are they out of reach}.*** (Al-Waqi'ah, 33)

Allah the Almighty says: ***{Verily, this is Our Provision which will never finish}.*** (Sad, 54)

Allah the Almighty says: ***{Verily, the Muttaqun (the pious), will be in place of Security (Paradise). Among Gardens and Springs, dressed***

in fine silk and (also) in thick silk, facing each other. So (it* will *be). And We shall marry them to Hur*[25] *(fair females) with wide, lovely eyes. They* will *call therein for every kind of fruit in peace and security. They will never taste death therein except the first death (of this world), and He* will *save them from the torment of the blazing Fire}. (Ad-Dukhan, 51-56)

Pertaining to Hell-fire, Allah the Almighty says: ***{Except the way of Hell, to dwell therein forever}.*** (An-Nisa', 169)

Allah the Almighty says: ***{Verily, Allah has cursed the disbelievers, and has prepared for them* a *flaming Fire (Hell). Wherein they* will *abide forever, and they will find neither* a *Wali (a protector) nor* a *helper}***. (Al-Ahzab, 64, 65)

Allah the Almighty says: ***{And whosoever disobeys Allah and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever}.*** (Al-Jinn, 23)

Allah the Almighty says: ***{And they will never get out of the Fire}.*** (Al-Baqarah, 167)

Allah the Almighty says: ***{(The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein}.*** (Az-Zukhruf, 75)

Allah the Almighty says: ***{Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them}***. (Fatir, 36)

Allah the Almighty says: ***{Verily whoever comes to his Lord as a Mujrim (criminal, polytheist, sinner, disbeliever in the Oneness of Allah and His Messengers), then surely, for him is Hell, wherein he will neither die nor live}***. (Ta-Ha, 74)

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[25] *Hur:* Very fair females created by Allah as such, not *from* the offspring of Adam (Peace be upon him), with intense black irises of their eyes and intense white scleras. [For details see the book *Hadi Al-Arwah* by Ibn Al-Qaiyim, Chapter 64, Page 147]. (Translator)

Abu Sa' id Al-Khudri (May Allah be pleased with him) reported Allah's Messenger (Peace be upon him) as saying: *Death would be brought on the Day of Resurrection in the form of a white-colored ram. Abu Kuraib made this addition: Then it would be made to stand between the Paradise and the Hell. So far as the rest of the Hadith is concerned there is perfect agreement (between the two narrators) and it would be said to the inmates of Paradise: Do you recognize this? They would raise up their necks and look towards it and say: Yes, it is death. Then it would be said to the inmates of Hell-Fire. Do you recognize this? And they would raise up their necks and look and say: Yes, it is death. Then command would be given for slaughtering that and then it would be said:* O *inmates of Paradise, there is an everlastinglife for you and no death. And then (addressing) to the inmates of the Hell-fire, it would be said:* O *inmates of Hell-fire, there is an everlasting living for you and no death. Allah's Messenger (Peace be upon him) then recited this verse pointing with his hand to this (material) world:* ***{Warn them, this Day of dismay, and when their affairs would be decided and they would be unmindful and they believe not}.*** *" (Maryam,* 39) (Bukhari and Muslim)

Q 133: What is the textual proof that the believers will see their Lord on the Hereafter?

A--- **Allah the Almighty says:** ***{Some faces that Day shall be Nadirah (shining and radiant). Looking at their Lord (Allah)}.*** (Al-Qiyamah, 22,23)

Allah the Almighty says: ***{For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honor of glancing at the Countenance of Allah the Almighty)}.*** (Yunus,26)

Allah the Almighty says about the disbelievers, ***{Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day}.*** (Al-Mutaffifin, 15)

Thus, He veiled the evil-doers from glancing at His Countenance and did not veil Himself from his godly ones.

Narrated Qais: Jarir (May Allah be pleased with him) said: *"We were with the Prophet (Peace be upon him) and he looked at the moon full moon - and said: 'Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business, etc.) a prayer before the sun-rise (Fajr) and a prayer before sunset (`Asr), you must do so.' He then recited Allah's Statement:* ***{And celebrate the praises of your Lord before the rising of the sun and before (its) setting}.*** (50: 39) Isma'il said: "Offer those prayers and do not miss them." (Bukhari and Muslim)

The Prophet's saying *''as you see this moon"* is by way of likening the act of seeing to seeing, and not what is seen to the sighted. This is in addition to the Hadith that reads: Narrated Abu Hurairah (May Allah be pleased with him): The Prophet (Peace be upon him) says: *"When Allah ordains something on the Heaven the angels beat with their wings in obedience to His Statement which sounds like that of a chain dragged over a rock. His Statement: "Until when the fear is banished from their hearts, the Angels say, 'What was it that your Lord said?' 'They reply,* ***{(He has said) the Truth. And He is the Most High, The Great}.*** (34:23) (Sahih Bukhari)

In this Hadith, the act of hearing is likened to hearing and not what is heard to what is heard. There is nothing resembling Allah the Almighty or resembling any of His Attributes. The Prophet (Peace be upon him) cannot say anything that may imply the slightest hint that anything resembles Allah the Almighty.

There are so many Hadiths pertaining to this issue, we mentioned in the explanation of *"Sullam Al-Wusul"* forty-five Hadiths on the authority of thirty of the Prophet's companions.

Whosoever rejects this, he belies the Glorious Book and what has been revealed on Prophet Muhammad (Peace be upon him) and was among those addressed by the following verse: ***{Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day}.*** (Al-Mutaffifin, 15)

We ask Allah the Almighty for forgiveness and pardon and to grant us glancing at His Countenance.

Q 134: What is the textual proof of *Shafa 'ah* Intercession? Who will practice it? For the sake of whom? When?

A ---Allah the Almighty mentioned the Intercession in numerous locations in His Glorious Qur'an. He mentioned thereof serious conditions and that it is a dominion that belongs to none but Allah. He says: ***{Say: To Allah belongs all intercession}.*** (Az-Zumar, 44)

When will it be?

Allah the Almighty told us that it will not be other than with His Own Leave and Permission: ***{Who is he that can intercede with Him except with His Permission?}.*** (Al-Baqarah, 255)

Allah the Almighty says: ***{No intercessor (can plead with Him) except after His Leave}****.* (Yunus, 3)

Allah the Almighty says: ***{And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased with}.*** (An-Najm, 26)

Allah the Almighty says: ***{Intercession with Him profits not except for him whom He permits}****.* (Saba', 23)

From whom does Allah accept Intercession?

Allah the Almighty informed us that it will not be enjoyed by anyone but by His Leave and Permission. He also informed us that only His pious and godly worshippers are the ones to enjoy it. He says: ***{They will not speak except him whom the Most Gracious (Allah) allows, and he will speak what is right}****.* (An-Naba',38)

Allah the Almighty says: ***{None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allah)}.*** (Maryam,87)

For whom does Allah grant Intercession?

Allah informed us that it will not be granted but *for* whom He is pleased with. He says: ***{And they cannot intercede except for him with whom He is pleased}.*** (Al-Anbiya', 28)

Allah the Almighty says: ***{On that day no intercession shall avail, except the one for whom the Most Gracious (Allah) has given permission and whose word is acceptable to Him}.*** (Ta-Ha, 109)

Almighty Allah does not accept or be pleased with other than the people of true and pure Monotheism and loyalty. As *for* the others, Allah says: ***{There will be no friend, nor an intercessor for the Zalimun (polytheists and wrong-doers), who could be given heed to}.*** (Ghafir, 18)

Allah the Almighty says: ***{Now* we *have no intercessors, nor a close friend (to help us)}.*** (AshShu' ara', 100, 101)

Allah the Almighty says: ***{So no intercession of intercessors will be of any use to them}.*** (Al-Muddaththir, 48)

He (Peace be upon him) told us that he is granted Intercession: *"So they will come to me and I will ask the permission of my Lord, and I will be permitted (to present myself) before Him. When I see my Lord, I will fall down in (prostration) before Him and He will leave me (in prostration) as long as He wishes, and then it will be said to me,* 'O *Muhammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.'* I *will then raise my head and praise my Lord with certain praises which He has taught me, and then* I *will intercede."* (Bukhari and Muslim)

He (Peace be upon him) told us that he will not intercede for the sake of all! the disobedient from among the monotheists once and for all, but he said: *"Allah will allow me to intercede (for a certain kind of people) and will fix a limit whom I will admit into*

Paradise." Then, he comes back and prostrate himself again and he is given a second group to admit into Paradise, till the end of the lengthy Hadith of the Intercession narrated by Abu Hurairah (May Allah be pleased with him) on *Sahih* Al-Bukhari and Muslim.

Narrated Abu Hurairah (May Allah be pleased with him): I said: *"O Allah's Messenger! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?" Allah's Messenger said:* 0 *Abu Hurairah!* "I *have thought that none will ask me about it before you as* I *know your longing for the (learning of) Hadiths. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart "None has the right to be worshipped but Allah."* (Sahih Bukhari)

Q 135: How many kinds of Intercession are there? Which is the greatest one?

A ---The greatest one is:

(1) the Great Intercession on the Day of Judgment, the Day of Reckoning. This is a specialty granted to Prophet Muhammad (Peace be upon him). It is the *Maqam Mahmud* (a station of praise and glory) that is promised by Allah the Almighty in His Statement,

{It may be that your Lord will raise you to Maqam Mahmud (a station of praise and glory, i.e. the honor of intercession on the Day of Resurrection)}. (Al-Isra', 79)

That when Allah will gather the believers on the Day of Resurrection in the same way (as they are gathered in this life), and they will say, 'Let us ask someone to intercede for us with our Lord that He may relieve us

from this place of ours.' Then they will go to Adam, Nuh (Noah), Ibrahim (Abraham), Musa (Moses), ('Isa) Jesus, and finally Muhammad and say, 'Don't you see the people (people's condition)?' all of them would say, *'I am not fit for this undertaking',* save Muhammad who would say, *"I am fit for this undertaking* ". (Bukhari and Muslim)

(2) Intercession for opening the gate of Paradise. The first to enter therefrom is Prophet Muhammad (Peace be upon him), and the first *Ummah* (community or nation) to enter it is his *Ummah.*

(3) Intercession for the benefit of some people who are ordered to be admitted into Hell, not to enter it.

(4) Intercession for the benefit of some monotheists who were admitted into Hell to get out from it.

Narrated Abu Sa'id Al-Khudri (May Allah be pleased with him): The Prophet (Peace be upon him) says: *"When the people of Paradise will enter Paradise and the people of Hell will go to Hell, Allah will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. So they will be taken out but (by then) they will be blackened (charred). Then they will be put in the river of Haya' (rain) or Hayat (life) (the Narrator is in doubt as to which is the right term), and they will revive like a grain that grows near the bank of a flood channel. Don't you see that it comes out yellow and twisted.* " (Bukhari and Muslim)

(5) Intercession for raising the ranks of some people from among the residents of Paradise.

The last three ones (3, 4, 5) are not peculiar to Prophet Muhammad (Peace be upon him), but he is to be advanced before other Prophets, angels, protectors and pious men who will intercede on that Day. Then, Allah the Almighty will take out with His Mercy from Hell-fire peoples without any intercession, the number of which can not be counted by other than Allah the Almighty. .

(6) Intercession for lightening the torment of some disbelievers. This one is peculiar to Prophet Muhammad (Peace be upon him) for the sake of his paternal uncle as transmitted by Imam Muslim and other Hadith Compilations: Anas Ibn Malik (May Allah be pleased with him), reported: *Allah's Messenger (Peace be upon him) said that the Hell would continue to say: Is there anything more, until Allah, the Exalted and High, would place His foot therein and that would say: Enough, enough, by Your Honor, and some parts of it would draw close to the other."* (Bukhari and Muslim)

Q 136: Would anybody attain salvation on the Day of Resurrection because of his deeds?

A--- `A'ishah (May Allah be pleased with her), the wife of Allah's Messenger (Peace be upon him), reported that Allah's Messenger (Peace be upon him) used to say: *Observe moderation (in doing deeds), and if you fail to observe it perfectly, try to do as much as you can do (to live up to this ideal of moderation) and be sure that none would be able to get into Paradise because of his deeds alone. They (the companions of the Holy Prophet) said: Allah's Messenger, not even thou? Thereupon he said: Not even I, but that Allah wraps me in His Mercy, and bear this in mind that the deed loved most by Allah is one which is done constantly even though it is insignificant."* (Bukhari and Muslim)

Q 137: How can we compromise between the earlier Hadith and the Qur'anic verse that reads: *{And it will be cried out to them: This is the Paradise which you have inherited for what you used to do}*. (Al-A' raf, 43)?

A--- There is no contradiction between the previous Hadith and the Qur'anic verse. For the " deeds" mentioned in the verse are the cause behind entering Paradise and what is negated in the Hadith is the sense that the deeds turn not to be a mere cause, but they turn into a price paid for it. Indeed, if man lived the whole period of life of the world,

fasting during the day, standing in prayer for Allah during the whole night, and avoiding all kinds of sins, the whole of his life would not be enough for meeting even one-tenth of the slightest blessing he is granted by Allah. How can it be then the price suitable for Paradise!

{My Lord! Forgive and have mercy, for You are the Best of those who show mercy!}. (Al-Mu'minun, 118)

Q 138: What is the textual proof that a Muslim must believe in the Divine Decree (Predestination)?

A---Allah the Almighty says: ***{And the Command of Allah is a decree determined}.*** (Al-Ahzab, 38)

Allah the Almighty says: ***{That Allah might accomplish a matter already ordained (in His Knowledge)}.*** (Al-Anfal, 42-44)

Allah the Almighty says: ***{And Allah's Command must be fulfilled}.*** (Al-Ahzab, 37)

Allah the Almighty says: ***{No calamity befalls, but by the Leave [i.e. Decision and Qadar (Divine Pre-ordainments)] of Allah, and whosoever believes in Allah, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allah from the Qadar (Divine Pre-ordainments)]. And Allah is the All-Knower of everything}.*** (At- Taghabun, 11)

Allah the Almighty says:***{And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the leave of Allah***}. (Al' Imran, 166)

Allah the Almighty says: ***{Who when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return." They are those on whom are the Salawat (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who)***

receive His Mercy, and it is they who are the guided ones}. (Al-Baqarah, 156, 157)

It was mentioned earlier in the Hadith of Gabriel, *"And you affirm your faith in the Divine Decree about good and evil."* (Bukhari and Muslim)

He (Peace be upon him) says: *"A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: If I had not done that, it would not have happened so and so, but say: Allah did that what He had ordained to do and your "if" opens the (gate)for the Satan."* (Sahih Muslim)

Tawus (May Allah be pleased with him) reported: *I found some companions of Allah's Messenger (Peace be upon him) as saying: Everything is by measure. And he further said: I heard `Abdullah Ibn 'Umar as saying: There is a measure for everything, even for incapacity and capability."* (Sahih Muslim)

Q 139: How many are the ranks of affirming faith in the Divine Decree?

A--- Affirming faith in the Divine Decree is of four ranks:

First rank: Affirming faith in Allah's Knowledge that covers everything. Not even the weight of an atom (or a small ant) or less than that or greater in the heavens or the earth escapes His Knowledge. He knew all about His creatures before creating them: their sustenance, appointed terms, sayings, deeds, moves, secrets and public conferences, the residents of Hell from among them and also the residents of Paradise.

Second rank: Affirming faith in the Prerecording of all these (and others) and that He recorded and wrote down all that will exist or take place. This also covers affirming faith in *Al-Lauh Al-Mahfuz* (the Book of Decrees).

Third rank: Affirming faith in the Penetrative Will of Allah and His Comprehensive Omnipotence and that both are correlative. Both are correlative in regard with what had been and what would be, and there in no correlation between them in regard with what had not been or what would not be. For what is ever willed by Allah, it Allah, it would not certainly be, due to His Unwillingness and not to the lack of His Omnipotence over it. Allah says: ***{Allah is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent}.*** (Fatir, 44)

Fourth rank: Affirming faith in Allah the Almighty, the Creature of everything. And that not even the weight of an atom (or a small ant) or less than that or greater in the heavens or in the earth but is created by Him. Glory is His, there is neither creator, nor Lord but He.

Q 140: What is the textual proof that faith in Allah's Comprehensive Knowledge is one of faith ranks in His Divine Decree?

A--- **Allah the Almighty says:** ***{He is Allah beside Whom La ilaha illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen}.*** (Al-Hashr,22)

Allah the Almighty says: ***{And that Allah surrounds all things in (His) Knowledge}.*** (At-Talaq,12)

Allah the Almighty says: ***{The All-Knower of the Unseen, it will come to you,' not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth}.*** (Saba', 3)

Allah the Almighty says: ***{And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea,' not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor***

anything fresh or dry, but is written in a Clear Record}. (Al-An' am, 59)

Allah the Almighty says: ***{Allah knows best with whom to place His Message}***. (Al-An'am, 124)

Allah the Almighty says: ***{Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided}***. (An-Nahl, 125, & Al-Qalam, 7)

Allah the Almighty says: ***{Does not Allah know best those who are grateful?}.*** (Al-An'am,53)

Allah the Almighty says: ***{Is not Allah Best Aware of what is in the breasts of the `Alamin (mankind and jinn)}.*** (Al-`Ankabut, 10)

Allah the Almighty says: ***{And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, -while we glorify You with praises and thanks and sanctify You." He (Allah) said: "I know that which you do not know"}.*** (Al-Baqarah, 30)

Allah the Almighty says: ***{Jihad (Fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know}.*** (Al-Baqarah, 216)

Abu Hurairah (May Allah be pleased with him) reported that Allah's Messenger (Peace be upon him) was asked about the children of the polytheists, whereupon he said: *"It is Allah Who knows best what they would be doing."* (Bukhari and Muslim)

'A'ishah, the mother of the believers, said that *Allah's Messenger (Peace be upon him) was called to lead the funeral prayer of a child of the Ansar.*

I said: Allah's Messenger, there is happiness for this child who is a bird from the birds of Paradise for it committed no sin nor has he reached the age when one can commit sin. He said: `A'ishah, per adventure, it may be otherwise, because God created for Paradise those who are fit for it while they were yet in their father's loins and created for Hell those who are to go to Hell. He created them for Hell while they were yet in their father's loins. " (Sahih Muslim)

Sahl Ibn Sa'd (May Allah be pleased with him) reported it from Allah's Messenger (Peace be upon him) that *a person performs deeds like the deeds of the people of Paradise apparently before people and he would be amongst the dwellers of Hell and a person acts apparently like the people of Hell, but (in fact) he would be among the dwellers of Paradise.* " (Sahih Muslim)

Narrated `Ali Ibn Abu Talib (May Allah be pleased with him): *"We were accompanying a funeral procession in Baqi `-el-Gharqad. The Prophet (Peace be upon him) came to us and sat and we sat around him. He had a small stick in his hand then he bent his head and started scraping the ground with it. He then said: "There is none among you, and not a created soul, but has place either in Paradise or in Hell assigned for him and it is also determined for him whether he will be among the blessed or wretched." A man said: "O Allah's Messenger! Should we not depend on what has been*

written for us and leave the deeds as whoever amongst us is blessed will do the deeds of a blessed person and whoever amongst us will be wretched, will do the deeds of a wretched person?" The Prophet (Peace be upon him) said: "The good deeds are made easy for the blessed, and bad deeds are made easy for the wretched." Then he recited the verses: ***{As for him who gives (in charity) and is Allah-fearing and believes in the Best reward from Allah}****.* (92.5-6) (Sahih Muslim)

Q 141: What is the textual proof that faith in the Pre-recording of everything is one of faith ranks in His Divine Decree?

A--- Allah the Almighty says: ***{And all things We have recorded with numbers (as a record) in a Clear Book}.*** (Ya-Sin, 12)

Allah the Almighty says: ***(Verily, it is (all) in the Book (Al-Lauh Al-Mahfuz)}.*** (Al-Hajj, 70)

He says in the debate between Moses and Pharaoh: ***{[Fir'aun (Pharaoh)] said: What about the generations of old? [Musa (Moses)] said: The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets}.*** (Ta-Ha, 51, 52)

Allah the Almighty says: ***{And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life (or another man's life), but is in a Book (Al-Lauh Al-Mahfuz). Surely, that is easy for Allah}.*** (Fatir, 11)

All scholars of Hadith reported: *We (some of the Prophet's companions) were in a funeral in the graveyard of Gharqad that Allah's Messenger (Peace be upon him) came to us and we sat around him. He had a stick with him. He lowered his head and began to scratch the earth with his stick, and then said: There is not one amongst you whom a seat in Paradise or Hell has not been allotted and about whom it has not been written down whether he would be an evil person or a blessed person. A person said: Allah's Messenger, should we not then depend upon our destiny and abandon our deeds? Thereupon he said: Acts of everyone will be facilitated in, that which has been created for him so that whoever belongs to the company of the blessed will have good works made easier for him and whoever belongs to the unfortunate ones will have evil acts made easier for him. He then recited this verse (from the Qur'an): {Then, who gives to the needy and guards against evil and accepts the excellent (the truth of Islam and the path of righteousness it prescribes), We shall make easy for him the easy end and who is miserly and considers himself above need, We shall make easy for him the difficult end}.* (XCii. 5-10) (Bukhari and Muslim)

Q 142: How many Pre-ordainments are implied in this rank?

A--- These are five, all of which belong to know ledge:

First: Recording one's ordainments fifty thousand years before the creation of the heavens and the earth when the Pen was created by Allah the Almighty. This is called the Eternal Pre-ordainment.

Second: The Life-time Pre-ordainment: when Allah the Almighty took the Covenant from the Children of Adam, *{And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this." Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allah. And we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practiced Al-Batil (i.e. polytheism and committing crimes and sins, invoking and worshipping others*

besides Allah)?"). (Al-A' raf, 172, 173)

Third: The Life-time Pre-ordainment: when the *Nutfah* (mixed drops of male and female sexual discharge) is given life inside the womb.

Fourth: The Annual Pre-ordainment: on *Lailat Al-Qadr* the Night of Might.

Fifth: The Daily Pre-ordainment: which is carrying out all these at their proper times.

Q 143: What is the textual proof of the Eternal Pre-ordainment?

A--- Allah the Almighty says: ***{No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (Al-Lauh Al-Mahfuz) before We bring it into existence}.*** (Al-Hadid, 22)

'Abdullah Ibn 'Amr Ibn Al-'As (May Allah be pleased with them) reported: *"I heard Allah's Messenger (Peace be upon him) as saying: 'Allah ordained the measures (of quality) of the creation fifty thousand years before He created the heavens and the earth, as His Throne was upon water.'"*(Muslim)

Jabir (May Allah be pleased with him) reported that Suraqah Ibn Malik came and said: *Allah's Messenger, explain our religion to us (in away) as if we have been created just now. Whosoever deeds we do today, is it because of the fact that -the Pens have dried (after recording them) and the destinies have began to operate or these have effects in future? Thereupon, he said: The pens have dried and destinies have begun to operate. (Suraqah Ibn Malik) said: If it is so, then what is the use of doing good deeds? Zuhair said: Then Abu Zubair said something but I could not understand that and I said: What did he say? Thereupon, he said: Act, for everyone is facilitated what he intends to do."* (Sahih Bukhari)

Narrated Abu Hurairah (May Allah be pleased with him): *I said: "O Allah's Messenger! I am a young man and I am afraid that I may commit illegal sexual intercourse and I cannot afford to marry." He kept silent, and then repeated my question once again, but he kept silent. I said the same (for the third time) and he remained silent. Then repeated my question (for the fourth time), and only then the Prophet (Peace be upon him) said: "O Abu Hurairah! The Pen has dried after writing what you are going to confront. So (it does not matter whether you) get yourself castrated or not."*(Sahih Bukhari)

Q 144: What is the textual proof of the Life-time Pre-ordainment on the Day of Covenant?

A--- Allah the Almighty says: ***{And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify"}.*** (Al-A' raf, 172)

Ibn Ishaq Ibn Rahawaih narrated that a man said: *"O Allah's Messenger! Are deeds to be initiated, or is everything already ordained?' He (Peace be upon him) said: 'When Allah the Almighty brought out the Children of Adam from his loin, He made them testify as to themselves, then He put them in His Palm and said: 'these are for Paradise and these are for Hell-:fire. The people of Paradise are facilitated for them the deeds of the people of Paradise, and the people of Hellfire are facilitated for them the deeds of the people of Hellfire.* "

In *Al-Muwata'* of Imam Malik: 'Vmar Ibn AIKhattab (May Allah be pleased with him) was asked about this verse: ***{And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify, "}.*** (Al-A'raf, 172) He (`Umar) said: *"I heard Allah's Messenger (Peace be upon him) when asked (the same question) about it saying: 'Allah, Glory is His, created Adam, then He wiped his back with His Right Hand, till He brought out. of him offspring and said: 'I created these for Paradise and (so) they will proceed to the deeds of the people of Paradise.' Then, He wiped his back and brought out of him offspring and said: 'I created these for Hellfire and (so) they will proceed to the deeds of the people of Hellfire.'"* (Malik, Abu Dawud, Ahmed and At- Tirmidhi)

In *At-Tirmidhi:* 'Abdullah Ibn 'Amr (May Allah be pleased with them) said: Allah's *Messenger (Peace be upon him) came out to us holding two*

books in his hands. He said: "'Do you know what these two books are?' We said: 'No, O *Allah's Messenger! Would you tell us?' He said pertaining to that in his right hand,* 'This *is a Book from the Lord of the Worlds, in which there are names of the people of Paradise, the names of their fathers and tribes, none will ever be added, nor taken away therefrom.' Then, he said pertaining to that which is in his left hand,* 'This *is a Book from the Lord of the Worlds, in which there are names of the people of Hell-fire, the names of their fathers and tribes, none will ever be added, nor taken away therefrom. ' The companions of the Prophet (Peace be upon him) said: 'Why do we then labor while everything is settled down?' He (Peace be upon him) said: 'Be sure you are on the right course, and if you fail to observe this perfectly, try to do as much as you can (to live up to this ideal of moderation), the deeds of one from among the people of Paradise would be concluded with a good deed no matter what he did.' Then, he (Peace be upon him) said: 'Your Lord accomplished (all that concerns) the slaves: a group in Paradise and a group in Hell-fire."* At-Tirmidhi said: This is a Good, Authentic Hadith.

Q 145: What is the textual proof of the Life-time Pre-ordainment when the *Nutfah* is first created?

A--- Allah the Almighty says: ***{He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allah and keeps his duty to Him (i.e. those who are Al-Muttaqun (the pious)}.*** (An-Najm, 32)

Narrated' Abdullah Ibn Mas'ud (May Allah be pleased with him): *Allah's Messenger, the true and truly inspired said: "(The matter of the Creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature's) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into*

him. So, a man amongst you may do (good deeds till there is only a cubit between him and Paradise and then what has been written for him decides his behavior and he starts doing (evil) deeds characteristic of the people of the (Hell) Fire. And similarly a man amongst you may do (evil) deeds till there is only a cubit between him and the (Hell) Fire and then what has been written for him decides his behavior, and he starts doing deeds characteristic of the people of Paradise." (Bukhari and Muslim)

Q 146: What is the textual proof of the Annual Pre-ordainment that takes place during *Lailat Al-Qadr* (the Night of Might)?

A--- Allah the Almighty says: ***{Therein (that night is decreed every matter of ordainments. As a Command (or this Qur'an or the Decree of every matter)from Us}***. (Ad-Dukhan, 4, 5)

Ibn 'Abbas (May Allah be pleased with them) said: It is copied from Al-Lauh Al-Mahfuz on the Night of Might the matters of deaths, births, provisions, calamities, etc. for the whole (coming) year as decreed by Allah. Even names of the pilgrims: it is said: so and so will perform Hajj, and so and so will perform Hajj.

Q 147: What is the textual proof of the Daily Preordainment?

A--- Allah the Almighty says: ***{Everyday He is (engaged) in some affair (such as giving honor or disgrace to some, life or death to some, etc.)!}.*** (Ar-Rahman, 29)

In AI-Hakim's *Sahih,* Ibn 'Abbas (May Allah be pleased with them) said: *"Among the things created by Allah the Almighty is Al-Lauh Al-Mahfuz, (it is created) from a white pearl; its two covers are made of a ruby; its Pen is light; its Book is light; every day, He looks at it three hundred and sixty looks or times. In each look He creates, provides, gives life, ordains death, gives honor, grants humiliation, and does all that He wills.* This *is*

*the meaning of His Saying: {***Everyday He is (engaged) in some affair!}** (Ar-Rahman, 29)(A Weak Hadith compiled by Al-Hakim)

All these types of Pre-ordainments are details of the Eternal one that which Allah the Almighty ordered the Pen to write in *AI-Lauh AI-Mahfuz.* In this sense, the following Qur'anic verse was interpreted by Ibn 'Umar and Ibn 'Abbas (May Allah be pleased with them): ***{Verily, We were recording what you used to do (i. e. Our angels used to record your deeds)}.*** (Al-Jathiyah, 29)

All this springs from Allah's Knowledge that is His Quality and Attribute, All Glory and Praise are His!

Q 148: What are the requirements of Preordainments?

A ---All the Divine Books and the Prophetic *Sunnah* agreed upon that the Pre-ordainment does not nullify or negate acting or performing deeds and that it does not necessitate complete reliance. On the contrary, it necessitates seriousness, diligence, and being keen on performing good deeds. That's why when Prophet Muhammad (Peace be upon him) informed his honorable companions about Preordainment and about the drying of the Pen, and some of them said: If it is so, then what is the use of doing good deeds?, he (Peace be upon him) says: *Act, for everyone is facilitated towards what he intends to do."* Then, he (Peace be upon him) recited: ***{As for him who gives (in charity) and keeps his duty to Allah and fears Him. And believes in Al-Husna. We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies Al-Husna. We will make smooth for him the path for evil.}.*** (Al-Lail, 5-10)

Verily, Allah the Almighty destined the ordainments and fashioned their means. He is the All Wise in all that He introduced of the means for living in this present life and the Hereafter. He facilitated for all His creatures all that He created for them. So, if the slave knows that the benefit of his

forthcoming life is linked to and correlative with the means set for it in this present life, he will be more keen on acting upon and according to them. One of the Prophet's companions said when heard the Hadiths pertaining to Pre-ordainment: I have never been more diligent than I am at present."

The Prophet (Peace be upon him) says: *"Cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart."* He (Peace be upon him) said when he was told: *What do you think of medicine we take as treatment and Ruqyah*[26] *that we apply. Can any of these defeat the Divine Decree of Allah? He (Peace be upon him) said: "All these are from among the Divine Decree.* " (Ahmed, At-Tirmidhi and Ibn Majah) This means that Allah the Almighty decreed good and evil and the means for each one of them.

Q 149: What is the textual proof of the third rank: affirming faith in the Willingness of Allah?

A ---Allah the Almighty says: ***(But you cannot will, unless Allah wills)***. (Al-Insan, 30)

Allah the Almighty says: ***{And never say of anything, "I shall do such and such thing tomorrow." Except (with the saying), "if Allah will!"}***. (Al-Kahf, 23, 24)

Allah the Almighty says: ***{Allah sends astray whom He wills and He guides* on *the Straight Path whom He wills}***. (Al-An' am, 39)

Allah the Almighty says: ***{And had Allah willed, He could have made you (all) one nation}.*** (Al-Ma'idah, 48 & An-Nahl, 93)

Allah the Almighty says: ***{And if Allah had willed, He could have made them one nation}.*** (Ash-Shura, 8)

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[26] *Ruqyah:* Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e. to recite *Surah* Al-Fatihah or any other *Surah* of the Qur'an and then blow one's breath with salvia over a sick person's body-part). (Translator)

Allah the Almighty says: ***{But if it had been Allah's Will, He Himself could certainly have punished them (without you)}.*** (Muhammad, 4)

Allah the Almighty says: ***{(He* is *the) Doer of whatsoever He intends (or wills)}.*** (Al-Buruj, 16)

Allah the Almighty says: **{*Verily, His Command, when He intends* a *thing,* is *only that He says to it, 'Be!" - and it* is!}.** (Ya-Sin, 82)

Allah the Almighty says: ***{Verily! Our Word unto* a *thing when We intend it,* is *only that We say unto it: "Be!" - and it* is!}**. (An-Nahl, 40)

Allah the Almighty says: ***{And whomsoever Allah wills to guide, He opens his breast to Islam,. and whomsoever He wills to send astray, He makes his breast closed and constricted,* as *if he* is *climbing up to the sky}.*** (Al-An'am, 125)

'Abdullah Ibn 'Amr Ibn Al-'As (May Allah be pleased with them) reported that he heard Allah's Messenger (Peace be upon him) as saying: *"Verily, the hearts of all the sons of Adam are between the two fingers out of the fingers of the Compassionate Lord* as *one heart. He turns that to any (direction) He likes. Then Allah's Messenger (Peace be upon him) said: 0 Allah! The Turner of the hearts, turn our hearts to Thine Obedience."* (Sahih Muslim)

Narrated' Abdullah Ibn Abu Qatadah (May Allah be pleased with him): My father said: *"One night we were traveling with the Prophet (Peace be upon him) and some people said: 'We wish that Allah's Messenger would take* a *rest along with* us *during the last hours of the night.' He said: 'I* am *afraid that you will sleep and miss the (Fajr) prayer.' Bilal said: 'I* will *make you get* up,' *So all slept and Bilal rested* his *back against his Rahila (riding-camel) and* he *too* was *overwhelmed (by sleep) and slept.* The *Prophet (Peace* be *upon him) got* up *when the edge of the* sun *had risen and said: 'O Bilal! What about your statement?'* He *replied, 'I have never slept* such a *sleep.* 'The *Prophet (Peace* be *upon him) said: 'Allah captured your souls when* He *wished,* and *released them when* He *wished.*

0 Bilal! Get up and *pronounce the Adhan (the* call *to prayer) for the prayer.'* The *Prophet (Peace* be *upon him) performed ablution* and *when the* sun came up and *became bright,* he *stood* up *and prayed."* (Bukhari and Muslim)

Narrated Abu Musa (May Allah be pleased with him): *Whenever a beggar* or *a person* in *need of something* came *to the Prophet (Peace* be *upon* him), he *used to* say *(to* his *companions), "Intercede (for him)* and *you* will be *rewarded for that, and Allah* will *fulfill what* He will *through His Messenger's tongue."* (Bukhari and Muslim)

Narrated Mu' awiyah (May Allah be pleased with him): *I heard Allah's Messenger saying, "If Allah wants to* do *good to* a *person,* He *makes him comprehend the religion. I* am just a *distributor, but the grant* is *from Allah. (And remember) that this nation (true Muslims)* will *keep* on *following Allah's teachings strictly* and *they* will *not* be *harmed* by *any one going* on a *different path till Allah's Order (Day of Judgment)* is *established."* (Bukhari and Muslim)

Abu Musa (May Allah be pleased with him) reported Allah's Messenger (Peace be upon him) as saying: *When Allah, the Exalted* and *Glorious, intends to* show *mercy to* an *Ummah from amongst His servants* He calls *back His Messenger to* his *eternal home* and *makes hima harbinger and recompense in the world to come; and when He intends to cause destruction to* an *Ummah,* He *punishes* it *while its Messenger* is *alive and* He *destroys it* as he *(the Messenger) witnesses* it and he *cools* his eyes by *destruction* as *they* had *belied him* and *disobeyed* his *command."* (Sahih Muslim)

Q 150: Allah the Almighty informed us in His Book, on the tongue of His Messenger, and through His Attributes that He loves the charitable, pious and patient ones and that He is pleased with those who believed and observed good deeds. And that He dislikes the disbelievers and the transgressors and He does not satisfy Himself with the disbelief of His slaves or their mischief.

Though all this is only done by the Will of Allah and His Wish and that had it been His .Will, nothing of these would have been done as nothing can be observed throughout His Dominion without His Consent and Will. So, what should the answer be to the one who says: How can it be heeded that Allah wills and wishes what He dislikes or does not want?

A--- One should know that "the Will" mentioned in the texts is of two meanings:

(a) A Universal Pre-ordainment Will: which is the Divine Will that has no correlation with love or pleasantness, but, it implies disbelief, faith, deeds of obedience, deeds of disobedience, satisfactory deeds, what is beloved, and what is disliked, etc. This type of "Will" can not be escaped by anyone - believer and disbeliever -; it is inevitable. Almighty Allah says: ***{And whomsoever Allah wills to guide, He opens his breast to Islam; and whomsoever He wills to send astray, He makes his breast closed and constricted}.*** (Al-An' am, 125)

Allah the Almighty says: ***{And whomsoever Allah wants to put in Al-Fitnah [error, because of his rejecting of Faith), you can do nothing for him against Allah. Those are the ones whose hearts Allah does not want to purify (from disbelief and hypocrisy****)}.* (Al-Ma'idah, 41)

(b) A Legal Religious Will: which is concerned with what is pleasant and beloved by Allah, and according to which, He ordered and forbade His slaves. Almighty Allah says: ***{Allah intends for you ease, and He does not want to make things difficult for you}****.* (Al-Baqarah, 185)

Allah the Almighty says: ***{Allah wishes to make clear (what is lawful and what is unlawful) to you and to show you the ways of those before you, and accept your repentance, and Allah is All-Knower, All-Wise}****.* (An-Nisa', 26)

The Universal Will comes first in rank. In this way, the Universal and the Religious Wills correlate in regard to the obedient believer; whereas only the Universal one can be found in regard to the disobedient disbeliever. As, Allah the Almighty called upon all His slaves to please Him, but He guided from among them only those He willed. He, all Praise is His, says: ***{Allah calls to the Home of Peace (i.e. Paradise, by accepting Allah's religion of Islamic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to the Straight Path}***. (Yunus, 25)

Allah the Almighty generalized the call, but privatized the guidance to whom He willed: ***{Verily, your Lord it is He Who knows best him who goes astray from His Path, and He knows best him who receives guidance}.*** (An-Najm, 30)

Q 151: What is the textual proof of the fourth rank: Affirming faith that Allah is the Creator of everything?

A ---Allah the Almighty says: ***{Allah is the Creator of all things, and He is the Wakil (Trustee, Disposer of affairs, Guardian) over all things}.*** (Az-Zumar, 62)

Allah the Almighty says: ***{Is there any creator other than Allah who provides for you from the sky (rain) and the earth?}*** (Fatir, 3)

Allah the Almighty says: ***{This* is *the creation of Allah. So show Me that which those (whom you worship) besides Him have created}.*** (Luqman, 11)

Allah the Almighty says: ***{Allah is He Who. created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allah) that do anything of that?}.*** (Ar-Rum, 40)

Allah the Almighty says: ***{While Allah has created you and what you make!}.*** (As-Saffat, 96)

Allah the Almighty says: ***{By Nafs (Adam or a person or a soul), and Him Who perfected him in proportion; then He showed him what is wrong for him and what is right for him}.*** (Ash-Shams, 7, 8)

Allah the Almighty says: ***{Whomsoever Allah guides, he is the guided one, and whomsoever He sends astray, - then those! They are the losers}.*** (Al-A'raf, 178)

Allah the Almighty says: ***{But Allah has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allah and His Messenger (Peace be upon him) hateful to you}.*** (Al-Hujurat, 7)

Narrated Imam Al-Bukhari on the authority of Hudhaifah, *"Verily, Allah creates every maker and his making (i.e. what he makes)."* (Sahih Bukhari)

Zaid Ibn 'Alqam (May Allah be pleased with him) reported: *I am not going to say anything but only that which Allah's Messenger (Peace be upon him) used to say. He used to supplicate: "O Allah, I seek refuge in Thee from incapacity, from sloth, from cowardice, from miserliness, decrepitude and from torment of the grave.* 0 *Allah, grant to my soul the sense of righteousness and purify it, for Thou art the Best Purifier thereof Thou art the Protecting Friend thereof, and Guardian thereof* 0 *Allah, I seek refuge in Thee from the knowledge which does not benefit, from the heart that does not entertain the fear (of Allah), from the soul that does not feel contented and the supplication that is not responded."* (Sahih Muslim)

Q 152: What does the following statement of the Prophet (Peace be upon him) mean: "And all the goodness is in Your Hand; and the evil is not (attributed) to You"?

A--- This means that all the Acts of Allah the Almighty are pure and absolute good as they are attributed to Him and emanate only from Him. They have no relation to evil. As Allah the Almighty is All Wise, All Just, and all His Acts are Wisdom and Justice. He settles everything in their proper locations. Whereas, were there any degree of evil included in the ordainment, it would be on the part of the slave whom may be inflicted with destruction due to what he has earned himself, in just and full measure. Allah the Almighty says: ***{And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much}.*** (Ash-Shura, 30)

Allah the Almighty says: ***{We wronged them not, but they were the Zalimun (polytheists, wrongdoers)}.*** (Az-Zukhruf, 76)

Allah the Almighty says: ***{Truly! Allah wrongs not mankind in aught; but mankind wrong themselves}.*** (Yunus, 44)

Q 153: Do the slaves have any kind of will or ability over their acts?

A--- Yes, they have ability and will over their acts. Their acts are actually attributed to them. They are charged therewith, rewarded and punished with accordance thereto, and Allah charged only with what they can afford. He affirmed this in His Glorious Qur'an and the Prophetic *Sunnah.* But, they show ability only for what He enabled them, they show will only for what He willed, they can do only what He makes them doers thereto. Just as they could not create themselves, they can not create their acts. Thus, their ability, will, and acts follow His Ability, Will and Acts, as He is their Creator and the Creator of their ability, will, and acts. Moreover, their ability, will, and acts are not the same as Allah's Ability, Will, and Act, just as they are not Him Himself. Allah the Almighty is far above this! But, their created acts suit them and are actually attributed to them. Allah is the real Doer, and the slave is the real influenced (creature), Allah is the real Guide, and the slave is the real guided (creature), thus, He attributed each of the two acts to each doer. He says: *{He whom Allah*

guides, he is the rightly guided}. (Al-Kahf, 17) By attributing guidance to Allah and receiving guidance to the slave. As the guidance-giver is unlike the guidance receiver, the guidance is unlike receiving guidance. By the same token, Allah the Almighty misleads whomsoever He wills, and that slave is seen as a real astray. This is the same of Allah's Acting regarding His slaves. So, he who attributes the act and the influence to the slave, he becomes a disbeliever; and he who attributes both to Allah, he becomes a disbeliever; and he who attributes the act to the Creator and the influence to the creature, he is the true believer.

Q 154: How can we answer the following question: Isn't Allah Able to make all His slaves obedient and guided believers?

A--- Yes, He is Able to do so as He Himself showed in His Glorious Qur'an saying, ***{And had Allah willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do}.*** (Al-Ma'idah, 48 & An-Nahl, 93)

Allah the Almighty says: ***{And had your Lord willed, those on earth would have believed, all of them together}.*** (Yunus, 99)

But, that which He did to them is the requirement of His Wisdom, and the sign of His Lordship, Worship and Names and Attributes. Thus, whosoever says: "Why are there - from among His slaves -the obedient and the disobedient?" This is just like his saying: "Why are there among His Names: the Harm Inflicting and the Benefit Giver, the Giver and the Preventer, the Humiliator and the Raiser, etc." As His Acts are the requirements of His Names and the effects of His Attributes. Thereupon, objecting to His Acts, is like objecting to His Names, Attributes, Worship and Lordship: ***{Glorified is Allah, the Lord of the Throne, (High is He) above all that (evil) they associate with Him! He cannot be questioned as to what He does, while they will be questioned}.*** (Al-Anbiya', 22, 23)

Q 155: What is the position of affirming faith in the Divine Decree in religion?

A--- Affirming faith in the Divine Decree is required by *Tawhid* (Oneness of Allah), and affirming faith in the means bringing forth its good and blocking up its evil is required by *Iman* (Faith). However, the matter of religion can not be sound or perfect unless one believes in the Divine Decree and be obedient to *Shar'* (Legislation). As the Prophet (Peace be upon him) affirmed the matter of Divine Decree, then he answered the one who said to him: *"Allah's Messenger! Should we not then depend upon our destiny and abandon our deeds? Thereupon, he (Peace be upon him) said: Acts of everyone will be facilitated according to that which each has been created for so that whoever belongs to the company of the blessed will have good works made easier for him and whoever belongs to the unfortunate ones will have evil acts made easier for him."* (Sahih Bukhari)

Thus, whoever negates the Divine Decree falsely claiming its contradiction with the Legislation, he disables the Knowledge and Ability of Allah, and declares the slave independent and creator of his own deeds. Hence, he appoints another god besides Allah, rather, he claims that all creatures are creators.

Whoever holds it as an argument against *Shar'* (Legislation), negating the ability and the right to choice of the slave granted by Allah the Almighty to him and accordingly is charged with duties, and falsely claiming that Allah charged His slaves with what they can not afford. In doing this, he attributes injustice to Allah the Almighty, tracing the footsteps of the Cursed One, *Satan* who said: ***{Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path}.*** (Al-A'raf, 16)

As for the true believers, they believe in the Divine Decree about good and evil, and in that Allah is the Creator of all this. They submit themselves to the Legislation: orders and forbidding. They adjudicate themselves to it in secret and public. They believed that guidance and misleading are at Allah's Hand. He guides whom He wills with His Grace,

and misleads whom He wills with His Justice and He is the Best Knower of the places proper for receiving His Grace and Justice: ***{Verily, your Lord it is He Who knows best him who goes astray from His Path, and He knows best him who receives guidance}.*** (An-Najm, 30)

They also believe in that He has Perfect Wisdom and Penetrative Argument, and that reward and punishment are dependent on Legislation and not on Divine Decree. They only console themselves with Divine Decree on time of calamities, but when they are given a good virtue, they attribute it to its owner, saying: ***{All the praises and thanks be to Allah, Who has guided us to this, and never could we have found guidance, were it not that Allah had guided us!}.*** (Al-A'raf,43)

They do not say as said by the dissolute ***{This has been given to me only because of the knowledge I possess}.*** (Al-Qasas, 78)

When they commit a sin, they say: ***{Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers}.*** (Al-A' raf, 23)

They do not say as said by the Devil: **{O *my Lord! Because you misled me!}*** *.* (Al-Hijr, 39)

When they are afflicted with a calamity, they say: ***{Truly! To Allah we belong and truly to Him we shall return}.*** (Al-Baqarah, 156)

They do not say as said by those who disbelieved: ***{Who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allah may make it a cause of regret in their hearts. It is Allah that gives life and causes death. And Allah is All-Seer of what you do}.*** (Al' Imran, 156)

Q 156: How many are the branches of *Iman* (Faith)?

A--- Allah the Almighty says: ***{It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allah, the Last Day, the Angels, the Book, the Prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salat (Iqamatas-Salat), and gives the Zakah, and who fulfill their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqun (the pious)}***. (Al-Baqarah, 177)

It is narrated on the authority of Abu Hurairah (May Allah be pleased with him) that Allah's Messenger (Peace be upon him) says: *"Faith has over seventy branches or over sixty branches, the most excellent of which is the declaration that there is no god but Allah, and the humblest of which is the, removal of what is injurious from the path: and modesty is the branch of faith." (*Bukhari & Muslim)

Q 157: How did scholars interpret these branches?

A--- Some of the scholars of Hadith counted them and contributed many books and introduced various explanations in this respect. They perfected the job and presented (us with) great benefit. However, knowing their count is not a prerequisite of Faith. It suffices to affirm one's faith in them in general. Moreover, they are no more than what is mentioned in the Glorious Qur'an and the Prophetic *Sunnah* whom one should stick to their orders, avoid their prohibitions, and believe in their news (pertaining to past, present and future). Finally, all that they counted are true aspects of faith, but to be positive about that these are the real intention of the Prophet (Peace be upon him) as intended by this Hadith is something that no one can confirm.

Q 158: Mention what they counted?

A--- Al-Hafiz summarized in *Al-Fath* what was mentioned by Ibn Hibban, saying: These branches are divided into three categories:

(a) Deeds of the heart

(b) Deeds of the tongue

(c) Deeds of the organs

They are explained as follows:

Deeds of the heart: cover beliefs and intentions. These encompass the following twenty-four branches:

Affirming faith in Allah which includes affirming faith in His Entity, Attributes, that nothing resembles Him Who is the All Hearer, the All Seer, and that all other than Him is created. Deeds of the heart also include an affirming faith in His Angels, His Books, His Messenger, the Divine Decree about good and evil, the Last Day: including the questioning in the grave, resurrection, revival, reckoning, the Balance, the Straight Path, Paradise and Hell-fire. They also cover affirming faith in Allah's Love; loving and hating for His Sake; love of Prophet Muhammad (Peace be upon him); affirming faith in honoring .him: sending prayers upon him, his household and following his Prophetic *Sunnah* (way of life). They also cover affirming faith in sincerity: including avoiding showing off and hypocrisy. They also cover repentance, fear, hope, thank-giving, gratefulness, patience, satisfaction with the Pre-ordainment, reliance on Allah, mercy; modesty: including respecting the old and showing mercy to the young, and avoiding arrogance, conceitedness, envy, spite and anger.

Deeds of the tongue: cover seven branches. These are as follows:

Pronouncing *Tawhid,* reciting the Qur'an, learning, teaching (conveying) knowledge, supplication, *Dhikr* (remembrance of Allah), and forgiveness and avoiding *Laghw* (dirty, false, evil vain talk).

Deeds of the organs: cover thirty-eight branches, fifteen of which pertain to bodies. These are as follows:

Purification in all aspects, i.e. avoiding impurities, covering the private parts.. .etc., performing obligatory and supererogatory prayers, paying Zakah, freeing of slaves, generosity (i.e. feeding people, hospitality), obligatory and supererogatory fasting, *Hajj* (Major Pilgrimage), *'Umrah* (Minor Pilgrimage), *Tawaf* (Circumambulating around the *Ka' bah), I'tikaf* (Seclusion in the mosque for the purpose of worship), observing *Lailat AI-Qadr* (the Night of Might), escaping with one's religion (i.e. migrating from the land of polytheism), fulfilling vows, protecting their oaths, and paying expiations.

In addition, six branches are pertaining to one's close people: these are as follows: Preserving chastity through marriage, maintaining the children, being good to parents: avoiding impiety to them, bringing up the children, strengthening the ties of kinship, obeying masters, and showing mercy to slaves.

Still, seventeen branches are due on the part of the public: assuming leadership with justice, sticking to the *Jama'ah* (Community), obeying the authorities, compromising between adversaries: (fighting against rebels and oppressors), cooperating in righteousness: enjoining what is good, and forbidding what is evil, and executing the Legal Penalties; *Jihad:* guarding the frontiers; keeping of trust: paying the *Khumus* (one-fifth of the booty fallen to one's lot); lending and paying the loan back; being generous to neighbors; good treatment: earning money by lawful means and spending it by its right, avoiding wasting and excessiveness; returning the greeting and replying to the sneezer: saying, "May Allah be Merciful on you," provided the sneezer says: "All the Praises are for Allah", avoiding harming the people, avoiding idle talk, and removal of harm from the people's path.

These are sixty-nine branches; they can be counted as seventy-nine by way of counting the sub-branches as well. And, Allah is the Best Knower!

Q 159: What is the textual proof of *Ihsan* (Perfection of Faith) from the Glorious Qur'an and the Prophetic *Sunnah?*

A ---Allah the Almighty says**: *{And spend in the Cause of Allah (i.e. Jihad of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allah) and do good. Truly, Allah loves Al-Muhsinun (the good-doers)}*.** (Al-Baqarah, 195)

Allah the Almighty says: ***{Truly, Allah is with those who fear Him (keep their duty unto Him), and those who are Muhsinun (good-doers)}.*** (An-Nahl, 128)

Allah the Almighty says: ***{And whosoever submits his face (himself) to Allah, while he is a Muhsin (good-doer i.e. performs good deeds totally for Allah's sake without any show off or to gain praise or fame and does them in accordance with the Sunnah of Allah's Messenger Muhammad (Peace be upon him)), then he has grasped the most trustworthy hand-hold [La ilaha illallah (none has the right to be worshipped but Allah)]}.*** (Luqman, 22)

Allah the Almighty says: ***{For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honor of glancing at the Countenance of Allah the Almighty)}.*** (Yunus, 26)

Allah the Almighty says: ***{Is there any reward for good other than good?}.*** (Ar-Rahman, 60)

Allah's Messenger (Peace be upon him) says: *"Verily, Allah ordained Ihsan (Perfection of Faith) on everything."* (Sahih Muslim)

He (Peace be upon him) says: *"Blessed is the slave who dies while worshipping Allah properly, and serving his master properly, blessed is he."* (Bukhari and Muslim)

Q 160: What does *Ihsan* (perfection of Faith) in worship mean?

A--- The Prophet (Peace be upon him) explained it when asked about it by Gabriel (Peace be upon him) saying: *"That you worship Allah as if you are seeing Him, for though you don't see Him, He, verily, sees you."* (Bukhari and Muslim) Thus, the Prophet (Peace be upon him) explained that there are two different ranks:

First: The Seeing rank: that the worshiper acts upon his seeing of Allah the Almighty with his heart. This means that the heart gets illuminated with the light of faith, the insight gets sharper till the unseen becomes visible before his eyes. Verily, this is the reality of the *Ihsan* (Perfection of Faith) rank.

Second: The Watching rank: that the worshipper recalls the Watching of Allah over him and His Nearness and Knowing of all things (pertaining to him). Upon this, if the worshipper recalls this while acting and acted thereupon, he will be loyal to Allah. This is because this prevents him from caring for other than Allah the Almighty upon performing acts. The reward of the people of these two ranks differs according to each one's pure and live insight.

Q 161: What contradicts *Iman* (Faith)?

A--- Disbelief contradicts Faith. Disbelief has different branches just as Faith does. We knew earlier that faith is basically a submissive belief that requires complete submission to deeds of obedience. *So,* disbelief is basically a kind of rejection and stubbornness that incurs arrogance and disobedience. Thereupon, all deeds of obedience are among the branches of belief; while all deeds of disobedience are among the branches of disbelief. Moreover, one should know that there are two types of disbelief: the Major Disbelief, which excludes one completely from the fold of Islam. This is the dogmatic disbelief that contradicts the utterance of the heart and its deeds or one of them. And, the Minor Disbelief, which does not exclude one from the fold of Islam. It only contradicts the perfection of belief. This is the so-called practical disbelief that contradicts

neither the utterance of the heart, nor its deeds. It does not require or necessitate this as well.

Q 162: Explain how does dogmatic disbelief exclude one from the fold of Islam?

A--- You knew earlier that belief comprises an utterance and deeds: uttering of the heart and tongue, and deeds of the heart, tongue and organs.

The utterance of the heart is to affirm one's belief. And, the utterance of the tongue is to say the Two Testimonies. Deeds of the heart are intention and sincerity. Deeds of the organs cover all deeds of obedience. *So,* if these four were gone -utterance of the heart and its deeds, utterance of the tongue and deeds of the organs -, belief in total is gone. Moreover, if the conviction of the heart is gone, the rest becomes of no good. As, conviction of the heart is a precondition for their existence and effectiveness. This is like one who belied the Names and Attributes of Allah or any of what the Messengers were sent with or that which was revealed in the Books of Allah the Almighty. Moreover, in case Deeds of the heart alone were gone, scholars unanimously agree on that belief is gone too. As, believing without the existence of the deeds of the heart (intention and sincerity) is in vain. The same is applicable to *Iblis* (Satan), *Fir'aun* (Pharaoh) and his folks, the Jews and polytheists who saw the truthfulness of Prophet Muhammad (Peace be upon him) and confess it in public and secret, but used to say: He is not a liar, but we will neither follow, nor believe in him.

Q 163: How many are the divisions of Major Disbelief?

A--- These are four: *[Kufr Jahl wa Takdhib]* Disbelief of ignorance and refusal, *[Kufr Juhud]* Disbelief of denial, *[Kufr 'lnad and Istikbar]* Disbelief of arrogance and stubbornness, and *[Kufr Nifaq]* Disbelief of hypocrisy.

Q 164: What does *"Kufr Jahl wa Takdhib"* mean?

A ---It means the inward and outward disbelief such as those disbelievers from among the people of Quraish and the previous nations. Regarding them, Allah the Almighty says: ***{Those who deny the Book (this Qur'an), and that with which We sent our Messengers (i.e. to worship none but Allah Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the Fire of Hell)}.*** (Ghafir,70)

Allah the Almighty says: ***{And turn away from the foolish (i.e. don't punish them)}.*** (Al-A' raf, 199)

Allah the Almighty says: ***{And (remember) the Day when We shall gather out of every nation a troop of those who denied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be set in array (gathered and driven to the place of reckoning). Till, when they come, (before their Lord at the place of reckoning), He will say: "Did you deny My Ayat whereas you comprehended them not by knowledge (of their truth or falsehood), or what (else) was it that you used to do?"}.*** (An-Naml, 83, 84)

Allah the Almighty says**:** ***{Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). Thus those before them did belie. Then see what was the end of the Zalimun (polytheists and wrong-doers)!}***. (Yunus, 39)

Q 165: What does *"Kufr Juhud"* mean?

A--- This implies concealing the truth and not to submit thereto while one knows it such as the disbelief of Pharaoh and his folk in Musa (Moses)

(Peace be upon him) and the disbelief of the Jews in Muhammad (Peace be upon him).

Allah the Almighty says in regard to Pharaoh and his folk: ***{And they belied them (those Ayat) wrongfully and arrogantly, though their own selves were convinced thereof [i.e. those (Ayat) are from Allah, and Musa (Moses) is the Messenger of Allah in truth, but they disliked to obey Musa (Moses), and hated to believe in his Message of Monotheism]}.*** (An-Naml, 14)

He says in regard to the Jews: ***{Then when there came to them that which they had recognized, they disbelieved in it}.*** (Al-Baqarah, 89)

Allah the Almighty says: ***{But verily, a party of them conceal the truth while they know it -[i.e. the qualities of Muhammad (Peace be upon him) which are written in the Taurat (Torah) and the Injeel (Gospel)]}.*** (Al-Baqarah, 146)

Q 166: What does *"Kufr 'Inad wa Istikbar"* mean?

A--- This implies rejection and arrogance to submit to Allah's Commandments after conviction of their truth. Such as the disbelief of Iblis (Satan), in whom Allah the Almighty says: ***{except Iblis (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allah)}.*** (Al-Baqarah, 34)

He, *Iblis* (Satan) himself, could not deny Allah's Commandment to perform prostration, but he objected to it and said: ***{Shall I prostrate myself to one whom You created from clay?}.*** (Al-Isra', 61)

Allah says: ***{I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud}.*** (Al-Hijr, 33)

Allah says: ***{I am better than him (Adam), You created me from fire, and him You created from clay}.*** (Al-A'raf, 12)

Q 167: What does *"Kufr Nifaq"* mean?

A--- This means the disbelief of the hypocrites who declare belief and conceal their disbelief to deceive the Muslims. This category includes people such as Ubaiy Ibn Salul and his party; Allah the Almighty says pertaining to them: ***{And of mankind there are some (hypocrites) who say: "We believe in Allah and the Last Day" while in fact they believe not. They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not! In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease. A painful torment is theirs because they used to tell lies. And when it is said to them: "Make notmischief on the earth!" they say: "We are only peace-makers." Verily! They are -the ones who make mischief, but they perceive not. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad (Peace be upon him), Al-Ansar and Al-Muhajirun) have believed, " they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not. And when they meet those who believe they say: "We believe," but when they are alone with their Shayatin (devils - polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking." Allah mocks at them and gives them increase in their wrong-doing to wander blindly. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him Allah took away their light and left them in darkness. (So) they could not see. They are deaf, dumb, and blind, so they return not (to the Right Path). Or like a rainstorm from the sky, wherein is darkness, thunder and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allah ever encompasses the disbelievers (i.e. Allah will gather them all together). The lightning almost snatches away their sight, whenever it flashes for them they walk therein, and when***

darkness covers them, they stand still. And if Allah willed, He could have taken away their hearing and their sight. Certainly, Allah has power over all things}. (Al-Baqarah, 8-20)

Q 168: What is the practical disbelief that does not exclude one from the fold of Islam?

A--- This includes all deeds of disobedience the Legislator called *"Kufr"* disbelief, though the doer is still regarded as Muslim. This is such as the saying of Prophet Muhammad (Peace be upon him) that reads: *"Do not return to disbelief after me (my death) by striking the necks of one another."* (Bukhari and Muslim)

His (Peace be upon him) saying, *"Abusing a Muslim is an outrage and fighting against him is disbelief* " (Bukhari and Muslim)

Thus, the Prophet (Peace be upon him) called the fighting of Muslims one against the other "Disbelief" and the doers of this as "Disbelievers", while the Glorious Qur'an says: ***{And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allah. Then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are the equitable. The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy}***. (Al-Hujurat, 9, 10)

Though the verse made clear that the two parties were fighting one another, Allah the Almighty still calls them "believers" and ascribes

religious brotherhood to them. The verse mentions nothing about the removal of their faith or the denial of their religious brotherhood.

In addition, Allah the Almighty says in the verse of *Al-Qasas* (just retaliation): ***{But if the killer is forgiven by the brother (or the relatives, etc.) of the deceased against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness}.*** (Al-Baqarah, 178)

In the previous verse, Allah the Almighty affirmed for the killer the brotherhood in religion and did not remove it from him.

In addition, the Prophet (Peace be upon him) says: *"The fornicator who fornicates is not a believer so long as he commits it and no thief who steals is a believer as long as he commits theft, and no drunkard who drinks wine is a believer as long as he drinks it.'"* Abdul-Malik Ibn Abu Bakr narrated this on the authority of Abu Bakr Ibn Abdur -Rahman Ibn Harith and then said: Abu Hurairah (May Allah be pleased with him) made this addition: *"No plunderer who plunders a valuable thing that attracts the attention of people is a believer so long as he commits this act."* (Bukhari and Muslim)

In addition, Abu Dharr (May Allah be pleased with him) reported: *I came to the Messenger (Peace be upon him) and he was asleep with a white mantle over him. I again came, he was still asleep, I came again and he had awakened. I sat by his side and (the Prophet) observed: There is none among the slaves who affirmed his faith in La illaha illallah (there is no God but Allah) and died in this state and did not enter Paradise. I (Abu Dharr) said: Even if he committed adultery and theft? He (the Prophet) replied: (Yes) even though he committed adultery and theft. I (again said): Even if he committed adultery and theft? He (Peace be upon him) replied: (Yes) even though he committed adultery and theft. (The Prophet repeated it three times) and said after the fourth time: "In defiance of Abu Dharr." Abu Dharr then went out and he repeated (these words): In defiance of Abu Dharr."* (Bukhari and Muslim)

This proves that he did not deny absolute faith regarding the fornicator, thief, wine drinker and the killer; if he intended so, he would not say that whosoever says *La illaha illallah* and dies in this state, he enters Paradise, even though he commits these deeds of disobedience. In fact, none would enter Paradise except the believers. Hence, what he meant is the in-completion or imperfection of faith. But, whosoever commits such deeds of disobedience, while regarding them lawful and permissible, is a disbeliever. So doing, he rejects the Qur'an and denies the Prophetic *Sunnah.* Even, he becomes a disbeliever if he thinks them (these deeds of disobedience) lawful and permissible even though he commits them not, and Allah the Almighty is the Best Knower.

Q 169: If it is said: Prostrating oneself before an idol, mocking at the Qur'an, abusing the Prophet and religion, etc. all these are regarded as aspects of the practical disbelief. The question is! Why do these acts exclude one from the fold of Islam, while the practical disbelief in general does not?

A--- One should know that these four acts and the like are not from among the acts of practical disbelief. They are only regarded as such because they are performed by the organs as apparently noticed. But, the truth is that they do not take place unless deeds of tile heart -i.e. intention, sincerity, passion and submission -are gone. Hence, they apparently look like practical disbelief, but they basically require the dogmatic disbelief first. Consequently, these acts can not be performed but by a malicious hypocrite or a stubborn arrogant. This explains the position of hypocrites in the Battle of Tabuk. In the beginning, ***{They said the word of disbelief, and they disbelieved after accepting Islam, and they resolved that (plot to murder Prophet Muhammad (Peace be upon him)) which they were unable to carry out}.*** (At-Taubah, 74) But, when Muslims got victory, they declared, ***{We were only talking idly and joking}.*** (At-Taubah, 65) Here, came Allah's Word: ***{Say: "Was it at Allah (the Almighty), and His Ayat (proofs, evidences, verses, lessons, signs, revelations) and His Messenger «Peace be upon him)) that you were mocking?" Make no excuse; you disbelieved after you had believed}***. (At-Taubah, 65, 66)

Finally, we did not define *[Al-Kufr Al-Asghar]* Minor Disbelief with "the Practical Disbelief", but with the absolute acting that does not require faith and did not contradict with the utterance of the heart or its deeds.

Q 170: Into how many divisions do the following terms divide: Injustice, Debauchery, and Hypocrisy?

A--- Each one is divided into two: 'Major' which leads to disbelief, and ‘Minor' which is less than this.

Q 171: Cite some examples of the Major and Minor Injustice?

A--- **First: the Major Injustice**:

Allah the Almighty says: ***{And invoke not besides Allah any such that will neither profit you nor hurt you, but if (in case) you did so, you shall certainly be one of the Zalimun (polytheists and wrong-doers)}.*** (Yunus, 106)

Allah the Almighty says: ***{Verily, joining others in worship with Allah is a great Zulm (injustice) indeed}.*** (Luqman, 13)

Allah the Almighty says: ***{Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode. And for the Zalimun (polytheists and wrong-doers) there are no helpers}.*** (Al-Ma'idah, 72)

Second: the Minor Injustice:

Allah the Almighty says: ***{And fear Allah your Lord (O Muslims), And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allah. And whosoever transgresses the set limits of Allah, then indeed he has been unjust to himself}.*** (At- Talaq, 1)

Allah the Almighty says: ***{But do not take them back to hurt them, and whoever does that, then he has wronged himself}.*** (Al-Baqarah, 231)

Q 172: Cite some examples of the Major and Minor Debauchery?

A--- **First: the Major Debauchery**:

Allah the Almighty says: ***{Verily, the hypocrites are the Fasiqun (rebellious, disobedient to Allah)}***. (At- Taubah, 67)

Allah the Almighty says: ***{Except Iblis (Satan).He was one of the Jinn; he disobeyed the Command of his Lord}.*** (Al-Kahf, 50)

Allah the Almighty says: ***{And We saved him from the town (folk) who practiced AI-Khaba'ith (evil, wicked and filthy deeds). Verily, they were a people given to evil, and were Fasiqun (rebellious, disobedient to Allah)}.*** (Al-Anbiya', 74)

Second: The Minor Debauchery:

Allah the Almighty says: ***{And reject their testimony forever. They indeed are the Fasiqun (liars, rebellious, disobedient to Allah)}.*** (An-Nur, 4)

Allah the Almighty says: ***{O you who believe! If a Fasiq (liar evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done}.*** (Al-Hujurat, 6)

It is narrated that the last verse has been revealed in connection with Al-Walid Ibn 'Uqbah.

Q 173: Cite some examples of the Major and Minor Hypocrisy?

A--- **First: the Major Hypocrisy:**

Allah the Almighty says: ***{Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for As-Salat (the Prayer), they stand with laziness and to be seen of men, and they do not remember Allah but little. (They are)swaying between this and that, belonging neither to these nor to those; and he whom Allah sends astray, you will not find for him a way (to the truth -Islam). 0 you who believe! Take not for Auliya' (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allah a manifest proof against yourselves? Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them***}. (An-Nisa', 142-145)

Allah the Almighty says: ***{When the hypocrites come to you (O Muhammad (Peace be upon him), they say: "We bear witness that you are indeed the Messenger of Allah." Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are liars indeed}.*** (Al-Munafiqun, 1)

Second: the Minor Hypocrisy:

It is reported on the authority of Abu Hurairah (May Allah be pleased with him) that Allah's Messenger (Peace be upon him) says: *"Three are the signs of a hypocrite: when he spoke he told a lie, when he made a promise he broke it, and when he was trusted he betrayed."* (Bukhari and Muslim)

Narrated' Abdullah Ibn 'Amr (May Allah be pleased with them both): the Prophet (Peace be upon him) says: *"Whoever has the following four (characteristics) will* be *a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up: (a) Whenever he* is *entrusted, he betrays (proves dishonest). (b) Whenever he speaks, he tells a lie. (c) Whenever he makes a covenant, he proves treacherous.* (d) *Whenever he quarrels, he behaves* in *a very imprudent, evil and insulting manner."* (Bukhari and Muslim)

Q 174: What is the ruling pertaining to Sorcery and Sorcerers?

A--- Sorcery is real and it has an impact in case it coincides with the Universal Divine Decree, as explained by Allah the Almighty: ***{And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's Leave}.*** (Al-Baqarah, 102)

In addition, its effect is affirmed in the Prophetic Hadiths. As for the sorcerer, he is a disbeliever in Allah the Almighty and in what has been revealed to Muhammad (Peace be upon him). Allah the Almighty says**:** ***{...Neither of these* two *(angels) taught anyone (such things) till they had said: "We are only for trial,* so *disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have* no *share* in *the Hereafter}.*** (AlBaqarah, 102)

Q 175: What is the *[Hadd]* Prescribed Penalty for the Sorcerer?

A ---Narrated Imam At-Tirmidhi: Allah's Messenger (Peace be upon him) says: *"The Prescribed Penalty for the sorcerer* is *a hit with the sword."* (A Weak Hadith narrated by At- Tirmidhi)

At-Tirmidhi added: This penalty has been brought into effect by the well-versed from among the companions *of* Prophet Muhammad (Peace be upon him) and others. This is also the saying *of* Imam Malik Ibn Anas. Imam Ash-Shafi' I said: The sorcerer is to be killed if his acts reach the degree *of* disbelief, but if they do not, he is not to be killed.

In addition, killing the sorcerer was affirmed by the following: 'Umar Ibn AI-Khattab, his son 'Abdullah, his daughter Hafsah, 'Uthman Ibn 'Affan,

Jundub Ibn 'Abdullah, Jundub Ibn Ka' b, Qais Ibn Sa' d, 'Umar Ibn 'Abdel 'Aziz, Imam Ahmed, Imam Abu Hanifah, and many others.

Q 176: What is the *Nushrah?*

A--- The *Nushrah* is to remove the charm someone is affected with. If this is done through sorcery or the like, it is then a devilish piece of work. But, if it is done through *Ruqyah*[27] that is recited as a means of curing disease, there is no harm in that.

Q 177: What are the lawful *Ruqa* (Pl. *Ruqyah)?*

A--- The lawful *Ruqyah* comprises only parts of the Glorious Qur'an and the Prophetic *Sunnah,* pronounced in Arabic, while the one who recites them and on whom they are recited believe in that they can not be effective unless by Allah's Leave. Gabriel (Peace be upon him) practiced *Ruqyah* for the sake of Prophet Muhammad (Peace be upon him) who did the same to many of his honorable companions and did not prevent them from practicing it. Rather, he ordered them to practice it and allowed them to receive payment thereto. All this can be found in the two *Sahihs:* Bukhari and Muslim.

Q 178: What are the unlawful *Ruqa* (Pl. *Ruqyah)?*

A--- The unlawful *Ruqa* are those which do not comprise parts of the Glorious Qur'an or the Prophetic *Sunnah,* and that which was not recited in Arabic. This is certainly a devilish prohibited work. Practicing it (in this way) as done by most jugglers, sorcerers and liars and those who used to

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[27] i.e. Divine Speech recited as a means of curing disease. It is a kind of treatment, i.e. to recite *Surah* AI-Fatihah or any other *Surah* of the Glorious Qur'an and then blow one's breath with salvia over a sick person's body-part. (Translator)

manipulate the talismans and other witchcraft means and books such as: *Shams Al-Ma 'arif* and *Shumus Al-Anwar,* all this is forbidden and disliked by Islam.

Q 179: What is the ruling pertaining to necklaces of amulets, strings, rings, threads, cowrie shells (supposedly used to save one from the influence of the evil eye!), etc.?

A--- Abu Bashir Al-Ansari (May Allah be pleased with him) reported that he had had (the opportunity of accompanying Allah's Messenger (Peace be upon him) in some of his journeys. Allah's Messenger (Peace be upon him) sent one of his messengers, 'Abdullah Ibn Abu Bakr said: I think he said (these words) when the people were at the places of rest: No necklace of strings be left on the necks of the camels or the necklace kept unbroken. Imam Malik said: To my mind (this practice) of wearing necklace round the necks of camels or animals was because of the fact that they (wanted to save them) from the influence of the evil eye. (Bukhari and Muslim)

In addition, Allah's Messenger (Peace be upon him) sent a messenger ordering: *"There shall not remain any necklace of string or any other kind of necklace round the necksof camels except it is cut off* ." (Bukhari and Muslim)

In addition, Allah's Messenger (Peace be upon him) says: *"Verily, (illegal) Ruqa and (all types of amulets) are (regarded as) disbelief"* (Ahmed, Abu Dawud, Ibn Majah, Al-Baihaqi and Al-Hakim)

Allah's Messenger (Peace be upon him) also says: *"Whosoever wears an amulet, Allah the Almighty will not grant him success; and whosoever wears a cowrie shell, Allah the Almighty will not grant him prosperity."* (Ahmed and Ibn Hibban)

In another narration: *"Whosoever wears an amulet, he becomes a polytheist."*(Ahmed and Al-Hakim)

He (Peace be upon him) said to the man who was holding an amulet: *"What is this?" The man said: "This is (an amulet) I hold because I feel some kind of physical weakness." He (Peace be upon him) said: "Take it off for it will not increase you but weakness, and if you die while wearing it, you will never prosper (in the Hereafter)."*(Ahmed and AlHakim)

Hudhaifah (May Allah be pleased with him) cut a thread that was held by a man, then he recited Allah's Statement: ***{And most of them believe not in Allah except that they attribute partners unto Him [i.e. they are Mushrikun i.e. polytheists]}.*** (Yusuf, 106) (Compiled by Ibn Abu Hatim)

Sa'id Ibn Jubair said: *"Whosoever cuts off an amulet of the neck of someone, this may equal setting a slave free."* (Compiled by Ibn Abu Shaibah)

Q 180: What is the ruling pertaining to Wearing Amulets containing something of the Glorious Qur'an?

A--- Some of the earlier scholars viewed this to be permissible, but most of them do not. Among those who forbade it were' Abdullah Ibn 'Akim, 'Abdullah Ibn 'Amr, 'Abdullah Ibn Mas'ud and his companions. This view is the proper one, because the prohibition of wearing necklaces was general. In addition, they viewed this to keep the honor of the Glorious Qur'an and not to let those who are impure to carry or even touch it or part of it, and in order not to be taken as a pretext to wear other things.

Q 181: What is the ruling pertaining to Soothsayers?

A--- Soothsayers are considered from among the *Taghuts*[28] who are helpers of the devils who inspire them as mentioned by Allah the

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[28] The word *Taghut* covers a wide range of meanings: It means anything worshipped other than the Real God (Allah) i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings e.g. Messengers of Allah, who were falsely worshipped and taken as

Almighty: *{And certainly, the Shayatin (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them (by making AI-Maitah (a dead animal) legal by eating it], then you would indeed be Mushrikun (polytheists); [because they (devils and their friends) made lawful to you to eat that which Allah has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allah is polytheism]}.* (Al-An-' am, 121)

They descend upon them, disclosing what they may hear and they add to it one-hundred lies of their own. Allah the Almighty says**: *{Shall I inform you (O people!) upon whom the Shayatin (devils) descend? They descend on every lying, sinful person. Who gives ear (to the devils and they pour what they may have heard of the Unseen from the angels), and most of them are liars}.*** (Ash Shu' ra', 221-223)

Narrated `A'ishah (May Allah be pleased with her): *Some people asked the Prophet (Peace be upon him) regarding the soothsayers. He said:* "They *are nothing."* They *said: "O Allah's Messenger! Some of their talks come true. "The Prophet (Peace be upon him) said: "That word which happens to be true is what a Jinn snatches away by stealth (from the Heaven) and pours it in the ears of his friend (the foreteller) with a sound like the cackling of a hen. The soothsayers then mix with that word, one hundred lies."*[29] (Abu Dawud, At-Tirmidhi and Ibn Majah)

Taghuts. Likewise saints, graves, rulers, leaders etc. are falsely worshipped and wrongly followed. Sometimes *"Taghut"* means a false judge who gives as false judgement. (Quoted by Translator)

[29] Narrated `A'ishah (May Allah be pleased with her): I heard Allah's Messenger (Peace be upon him) saying, "The angels descend on the clouds and mention this or that matter decreed in the Heaven. The devils listen stealthily to such a matter, come down to inspire the soothsayers with it, and the latter would add to it one-hundred lies of their own." (Sahih Bukhari)
Narrated `A'ishah (May Allah be pleased with her): The Prophet (Peace be upon him) said: "While the angels talk amidst the clouds about things that are going to happen on earth, the devils hear a word of what they say and pour it in the ears of a soothsayer as one pours something in a bottle, and they add one hundred lies to that (one word)." (Sahih Bukhari, quoted by translator)

Q 182: What is the ruling pertaining to whosoever believes a Soothsayer?

A--- Allah the Almighty says: ***{Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allah}.*** (An-Naml, 65)

Allah the Almighty says: ***{And with Him are the keys of the Ghaib (all that is hidden), none knows them but He}****.* (Al-An'am, 59)

Allah the Almighty says: ***{Or that the Ghaib (Unseen) is with them, and they write it down?}.*** (At-Tur,41)

Allah the Almighty says: ***{Is with him the knowledge of the Unseen so that he sees?}.*** (AnNajm, 35)

Allah the Almighty says: ***{Allah knows but you do not know}.*** (Al-Baqarah, 216, 232 & Al 'Imran, 66)

Allah's Messenger (Peace be upon him) says: *"Whosoever came to a soothsayer or a priest and believed him (i.e. what he says), he certainly disbelievedin what was revealed to Muhammad (Peace be upon him)."* (Abu Dawud and At-Tirmidhi)

He (Peace be upon him) says: *"Whosoever came to a soothsayer and asked him about something and believed him, the prayers he performs for forty days would not be accepted."* (Sahih Muslim)

Q 183: What is the ruling pertaining to Practicing Astrology?

A--- Almighty Allah says**:** ***{It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea}.*** (Al-An'am,97)

Allah the Almighty says: ***{And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayatin (devils)}.*** (AlMulk, 5)

Allah the Almighty says: ***{And the stars are subjected by His Command}.*** (An-Nahl, 13)

Allah's Messenger (Peace be upon him) says: *"I only fear for my Ummah (Nation) believing in the stars, denying the Divine Decree, and the aggression of leaders."* (Compiled by Abu Ya' la)

Ibn 'Abbas (May Allah be pleased with them) said regarding those who practice astrology: *"I think that whosoever does this, he has no share (of reward) in the Hereafter."* (Compiled by AI-Baihaqi)

Abu Qatadah mentioned Allah's Statement: ***{And We have adorned the nearest heaven with lamps},*** (V. 67: 5) and said: *"The creation of these stars is for three purposes, i.e. as decoration of the (nearest) heaven, as missiles to hit the devils, and as signs to guide travelers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts, and troubles himself with what is beyond his limited knowledge."* (Compiled by Ibn Jarir)

Q 184: What is the ruling pertaining to prognosticating rain due to rising or setting of stars?

A--- Allah the Almighty says: ***{And instead (of thanking Allah) for the provision He gives you, you deny (Him by disbelief)!}.*** (Al-Waqi' ah, 82)

Narrated Sufyan (May Allah be pleased with him): 'Ubaidullah said: *"I heard Ibn 'Abbas saying, "Following are some traits of the people of the pre-Islamic period of ignorance (a) to defame the ancestry of other families; (b) and to wail over the dead." 'Ubaidullah forgot the third trait. Sufyan said: "They say it (i.e. the third trait) was to believe that rain was*

caused by the influence of stars (i.e. if a special star appears it will rain). " (Sahih Muslim)

It is narrated on the authority of Zaid Ibn Khalid AI-Juhani: *The Messenger of Allah (Peace be upon him) led the morning prayer at Hudaibiyah. There were some marks of the rainfall during the night. At the conclusion of prayer he turned towards people and observed: "Do you know what your Lord has said?" They replied: "Allah and His Messenger know best." Upon this he (the Prophet) remarked: "He (Allah) said: Some of My slaves entered the morning as My believers and some as unbelievers. He who said: We have had a rainfall due to the Blessing and Mercy of Allah, he is My believer and a disbeliever of stars, and who said: We have had a rainfall due to the rising affirmed his faith in the stars."* (Bukhari and Muslim)

Q 185: What is the ruling pertaining to Divination and the like?

A--- Allah the Almighty says: ***{Verily, their evil omens are with Allah but most of them know not}.*** (Al-A'raf, 131)

Abu Hurairah (May Allah be pleased with him) reported: *Allah's Messenger (Peace be upon him) said: "There is no infection (by itself without the Will of Allah), no Safar, no Hamah." A desert Arab said: 'Allah's Messenger, how is it that when the camel is in the sand it is like a deer, then a camel afflicted with scab mixes with it and it is affected by scab?' He (the Prophet) said: "Who infected the first one?"* (Bukhari and Muslim)

Allah's Messenger (Peace be upon him) says: *"Divination is polytheism, divination is polytheism."* (Abu Dawud, At- Tirmidhi, Ibn Majah and Al--Hakim)

He (Peace be upon him) says: *"Whomsoever is prevented from doing something by Divination, he is a polytheist." They said: "What is the expiation for this?" He (Peace be upon him) said: "That you may say:* O

Allah! There is no good but Yours, no good omen but Yours, and no god but You." (Imam Ahmed)

Anas (May Allah be pleased with him) reported: *"Allah's Messenger (Peace be upon him) says: There is no transitive disease, no divination, but good omen pleases me, i.e. the good word or the fair word."* (Bukhari and Muslim)

Q 186: What is the ruling pertaining to the Evil Eye?

A--- Allah's Messenger (Peace be upon him) says: *"The effect of an evil eye is a fact."* (Bukhari and Muslim)

Narrated Umm. Salamah (May Allah be pleased with her): *That the Prophet (Peace be upon him) saw in her house a girl whose face had a black spot. He said. "She is under the effect of an evil eye, so treat her with a Ruqyah."* (Bukhari and Muslim)

Narrated `A'ishah (May Allah be pleased with her): The *Prophet (Peace be upon him) ordered me or somebody else to do Ruqyah (if there was danger) from an evil eye."* (Bukhari and Muslim)

He (Peace be upon him) says: *"No Ruqyah is allowed but for an evil eye or fever."* (Imam Ahmed)

Other narrations that go in the same vein can be found among the authentic Hadiths. But, we should know that the evil eye can not be effective unless Allah the Almighty wills. With this, the following verse was interpreted by many of our earlier scholars: ***{And verily, those who disbelieve would almost make you slip with their eyes (through***

hatred) when they hear the Reminder (the Qur'an)}. (Al-Qalam, 51)

Q 187: Into how many divisions are sins (deeds of disobedience) divided?

A--- Sins are divided into Major and Minor ones.

Q 188: How are sins expiated?

A--- Allah the Almighty says: ***{If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise)}.*** (An-Nisa', 31)

Allah the Almighty says: ***{Verily, the good deeds remove the evil deeds (i.e. small sins)}.*** (Hud, 114)

Thus, Almighty Allah informed us that sins are being expiated by means of avoiding committing the Major sins and performing good deeds. In addition, the Hadith says: *"And do a good deed after a sinful one to remove it."* (Ahmed, At-Tirmidhi, AI-Hakim)

In addition, the authentic Hadiths state that the following deeds of obedience along with others expiate sins and misdeeds: these acts are as follows: performing perfect ablution, walking to the mosques for prayer, performing the five compulsory prayers, Friday Prayers attending, fasting Ramadan, standing in prayer through its nights and the Night of Might in particular, and fasting during the day of *'Ashuraa'.* However, most of these Hadiths stipulate that one should avoid committing the Major sins. Thus, avoiding the Major sins is a precondition for expiating the Minor sins through performing good deeds.

Q 189: What does "Major Sins" mean?

A--- In this connection, companions of the Prophet (Peace be upon him) and the earlier pious scholars said: This implies all sins that incur a major Prescribed Penalty. It is also said: this implies all sins that are followed by a curse, wrath, fire or any sort of punishment. It is also said: this implies

all sins the committing of which shows the indifference of the doer towards religion and Allah the Almighty.

Among the well-known major sins are: To join partners in worship. with Allah, to practice sorcery, to kill a person which Allah has forbidden except for a just cause (according to Islamic Law), to eat up *Riba* (usury), to eat up the property of an orphan, to show one's back to the enemy and fleeing from the battlefield at the time of fighting, to accuse chaste women who never even think of anything touching their chastity and are good believers, to drink wine, and to show imprudence to parents, etc.

Ibn 'Abbas (May Allah be pleased with them) said: the Major Sins could reach 70 in numbers. Whosoever traces the sins called major ones, will find them more than seventy. Moreover, if one counts the so-called major sins mentioned in various Hadiths, the number will surely exceed 70.

Q 190: How can all sins - Major and Minor – be expiated?

A ---All sorts of sins can be expiated through sincere repentance. Allah the Almighty says: {O *you who believe! Turn to Allah with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise)}.* (At-Tahrim, 8)

Allah the Almighty says: ***{Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allah will change their sins into good deeds and Allah is Oft-Forgiving, Most Merciful}.*** (Al-Furqan, 70)

Allah the Almighty says: ***{And those who, when they have committed Fahishah (illegal sexual intercourse) or wronged themselves with evil, remember Allah and ask forgiveness for***

their sins; -and none can forgive sins but Allah - and do not persist in what (wrong) they have done, while they know. For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allah's Orders)}. (Al' Imran, 135, 136)

Allah's Messenger (Peace be upon him) says: *"Repentance demolishes all the previous evil deeds."*

'Abdullah Ibn Mas'ud (May Allah be pleased with him) reported: *I heard Allah's Messenger (Peace be upon him) as saying: Allah is more pleased with the repentance of His believing servant than a person who loses his riding beast carrying food and drink. He sleeps (being disappointed of its recovery) and then gets up and goes in search for that, until he is stricken with thirst, then comes back to the place where he had been before and goes to sleep completely exhausted placing his head upon his hands waiting for death. And when he gets up, lol There is before him his riding beast and his*

provisions of food and drink. Allah is more pleased with the repentance of His servant than the recovery of this riding beast along with the provisions (of food and drink)."(Bukhari and Muslim)

Q 191: What does "Sincere Repentance" mean?

A--- The term "Sincere Repentance" implies the existence of three things: Giving up the sinful deed committed, regretting it, and showing firm will not to return to it for ever. If there is an oppression against anyone else, one should beg him for forgiveness before the coming of the Day of Resurrection when everyone will inevitably be retaliated. Moreover, this is the sort of oppression Allah the Almighty will not let an atom of it go without reckoning. Narrated Abu Hurairah (May Allah be pleased with him): *Allah's Messenger (Peace be upon him) says: "Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Resurrection when there*

will be no money (to compensate for wrong deeds), but if he has good deeds, those good deeds ,will be taken from him according to his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him. " (Sahih Bukhari)

Q 192: When does repentance cease pertaining to each human being?

A ---Allah the Almighty says: ***{Allah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards, it is they whom Allah will forgive and Allah is Ever All-Knower, All-Wise}.*** (An-Nisa', 17)

Companions of the Prophet (Peace be upon him) unanimously agreed on that everything that is done in disobedience of Allah, is an act of ignorance whether it be on purpose or not.

Allah's Messenger (Peace be upon him) says: *"Verily, Allah accepts the repentance of the slave till he experiences the death agony."* (Ahmed, At-Tirmidhi and Ibn Majah) This is affirmed in so many Hadiths. But, if the slave saw the Angel of Death, his soul swaged in his chest, and it reached the throat and he witnessed the agony of death, upon that no repentance would be accepted and there would not be any way to run. ***{And they cried out when there was no longer time for escape}.*** (Sad, 3)

Allah the Almighty says: ***{And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment}.*** (An-Nisa', 18)

Q 193: When does repentance cease pertaining to the whole universe?

A ---Almighty Allah says: ***{The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed it not before, nor earned good (by performing the deeds of righteousness) through his Faith. Say: "Wait you! We (too) are waiting. "}.*** (Al-An' am, 158)

Allah's Messenger (Peace be upon him) narrated: *The Last Hour will not be established till the sun rises from the West. So, when the sun will rise and the people will see it (rising from the West) they will all believe (embrace Islam) but that will be the time when: (As Allah says:) {No good will it do to a soul to believe then, if it believed not before; nor earned good (by deeds of righteousness) through its Faith}.* (Al-An' am, 158) (Bukhari and Muslim)

Safwan Ibn 'Abbas said: *I heard Allah's Messenger (Peace be upon him) saying: "Verily, Allah opened a gate for repentance towards the West whose width is (equal to the march of) seventy years; it will not be closed till the sun rises therefrom."* (Transmitted by At-Tirmidhi, An-Nasa'i and Ibn Majah)

Q 194: What is the ruling pertaining to whosoever dies from among the monotheists while he insists on committing a Major Sin?

A--- Allah the Almighty says: *{And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account}.* (Al-Anbiya', 47)

Allah the Almighty says: ***{And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)}.*** (Al-A' raf, 8, 9)

Allah the Almighty says: ***{On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allah warns you against Himself (His punishment) and Allah is full of kindness to (His) slaves}.*** (Al `Imran, 30)

Allah the Almighty says: ***{(Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly}.*** (An-Nahl, 111)

Allah the Almighty says: ***{And be afraid of the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly}.*** (Al-Baqarah, 281)

Allah the Almighty says: ***{That Day mankind will proceed in scattered groups that they may be shown their deeds. So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the eight of an atom (or a small ant) shall see it***}. (Az-Zalzalah, 6-8)

'A'ishah (May Allah be pleased with her) reported: *Allah's Messenger (Peace be upon him) says: "He who is taken to account on the Day of Resurrection is in fact put to torment." I said: "Has Allah, the Exalted and Glorious, not said this:* ***{He will be made subject to an easy reckoning}?*** *Thereupon he said: "(What it implies) is not the actual reckoning, but only the presentation of one's deeds to Him. He who is thoroughly examined in reckoning is put to torment."* (Bukhari and Muslim)

According to the earlier texts pertaining to the Gathering, Affairs of the Last Hour, Balance, Spreading of the Records of deeds, Presentation, Reckoning, the Straight Path, and Intercessions, etc., according to all these we came to know that the people's ranks are different in connection

to the Hereafter, in correspondence to the differences between them in this present life. However, what the Qur'anic verses, Prophetic Hadiths, and opinions of the earlier pious men and companions of the Prophet (Peace be upon him) all affirmed that the disobedient from among the people of Monotheism are of three ranks:

(a) A group whose good deeds outweigh their bad ones, those enter Paradise and never touched by Fire.

(b) A group whose good deeds and the bad ones are equal; so their bad deeds did not allow them to enter Paradise, and their good ones did not allow them to enter Hell-fire. Consequently, they are called "Men on *A 'raf'*[30] whom Allah mentioned to be stopped between Paradise and Hell till Allah wills, then they are made to enter Paradise.

Allah the Almighty says: ***{And between them will be a (barrier) screen and on Al-A'raf will be men (whose good and evil deeds would be equal in scale), who would recognize all (of the Paradise and Hell people) by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces), they will call out to the dwellers of Paradise, "Salamun Alaikum" (Peace be on you), and at that time they (men on Al-A'raf) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are Zalimun (polytheists and wrong-doers)." And the men on Al-A'raf will call unto the men whom they would recognize by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?" Are they those, of whom you swore that Allah would never show them mercy; (Behold! It has been said to them): Enter Paradise, no fear shall be on you, nor shall you grieve}.*** (Al-A'raf, 46- 49)

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[30] *Al-A'raf:* It is said that it is a wall between Paradise and Hell and it has on it elevated places. (Translator)

(c) A group of people who meets Allah while they insist on committing major sins and they are basically from among the people of Monotheism. And, whose good deeds outweigh their bad ones, those would enter Hell in accordance with the seriousness of their sins: some of them would be taken by Fire till their heels, some till their legs, some till their knees, and some of them would be taken by fire except their forehead (the place on which they prostrate themselves in prayer). The last category are those in their right Allah the Almighty will make Muhammad's Intercession possible, along with the intercession of other Prophets, angels and whom He wills. He would set for them a limit whom they take out from Hell. Then, He would set for them a less-restricted limit of whom they take out from Hell, etc. Till they would take out from Hell whomsoever has in his heart what equals the weight of a Dinar of good, and less and less, till there would be no good at all in his heart. Moreover, none from among the monotheists will be kept for good in Hell, no matter what they have committed! But, those from among them whose faith was greater and sin was lighter, their torment in Hell-fire would be lighter and the period they stay therein less, and vice versa.

Allah's Messenger (Peace be upon him) says: *"Whosoever said La Ilah illallah (none has the right to be worshipped but Allah), it would benefit him one day, whatsoever he would be afflicted before that (day).* " (Transmitted by Al-Baihaqi and Abu Nu' aim)

Q 195: Are *Al-Hudud* (the Prescribed Penalties) expiatory?

A--- Narrated 'Ubada Ibn As-Samit who took part in the battle of *Badr* and was a *Naqib* (a person heading a group of six persons), on the night of Al'Aqabah Pledge: *Allah's Messenger (Peace be upon him) said while a group of his companions were around him, "Swear allegiance to me for not to join anything in worship along with Allah, not to steal, not to commit illegal sexual intercourse, not to kill your children, not to accuse an innocent person (to spread such an accusation among people), and not to be disobedient (when ordered) to do good deed. " The Prophet (Peace be upon him) added: "Whoever among you fulfills his pledge will*

be rewarded by Allah. And whoever indulges in anyone of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)."'Ubada Ibn As-Samit added: "So we swore allegiance for these (points to Allah's Messenger)."(Bukhari and Muslim)

Q 196: How can we compromise between the saying of the Prophet *"It is up to Allah to forgive or punish him",* and between what is mentioned earlier that one whose sins outweigh his good deeds, will enter Hell-fire?

A--- No contradiction is there between the two. As, whom Allah wishes to forgive, he will be brought to an easy accounting.

Ibn 'Umar (May Allah be pleased with them) reported: *A person said to Ibn 'Umar: How did you hear Allah's Messenger (Peace be upon him) as saying something about intimate conversation? He said: I heard him say: A believer will be brought to his Lord, Exalted and Glorious is He, on the Day of Resurrection, and he would place upon him His veil, and make him confess his faults. Then, He would say: Do you recognize (your faults)? He would reply: My Lord, I do. He (the Lord) would say: I concealed them for you in the worldly life, and today I forgive them for you."* (Bukhari and Muslim)

But, as for those who enter Hell-fire due to their sins, those are the ones who are taken to account. Allah's Messenger (Peace be upon him) says: *"He who is taken to account on the Day of Resurrection is in fact put to torment."* (Bukhari and Muslim)

Q 197: What is the straight path we are ordered to follow?

A ---The religion of Islam is the straight path we are ordered to follow and are forbidden to leave. It is the religion with which Allah sent His

Messengers and revealed His Books. He accepts none but it from His slaves, and He saves none but those who follow it. And, whosoever follows other than it, he will certainly go astray. Allah the Almighty says: ***{And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path***}. (Al-An'am, 153)

The Prophet (Peace be upon him) drew a line (on earth) then said: *"This is the Straight Path of Allah." Then, he drew lines to its right and left, and said: "These are paths, none amongst which is without a devil calling thereto." Then he (Peace be upon him) recited: {And verily, this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path}.* (Al-An'am, 153) (Ahmed and Ibn Hibban)

He (Peace be upon him) says: *"Allah set a parable of a Straight Path.." then, he said: "the Straight Path is Islam."* (Ahmed and Ibn Jarir)

Q 198: How can one pass it safely?

A -_This can not be done unless through sticking firmly to the Glorious Qur'an and the Prophetic *Sunnah.* Allah the Almighty says**: *{And whosoever obey Allah and the Messenger (Muhammad), then they will be in the company of those on whom Allah has the Prophets, the Siddiqun,[31] the martyrs, and the righteous. And how excellent these companions are!}.*** (An-Nisa', 69)

Those on whom Allah has bestowed His Grace are the same to whom the Straight Path was attributed in the *Al-Fatihah* the Opening Chapter: ***{Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Angry (such as the Jews) nor of those who went astray (such as the Christians)}.*** (Al-Fatihah, 6, 7)

[31] Those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq (May Allah be pleased with him). (Translator)

No greater grace bestowed on the slave than guiding him to the Straight Path and enabling him to avoid the leading-astray paths. Allah's Messenger (Peace be upon him) left his *Ummah* (nation) on this as explained: *"I have left you on the white Path, which night is like its day, and none gets astray thereof after me but a perishable one."* (Ibn Majah)

Q 199: What is the antonym of *Sunnah?*

A--- Innovation is the antonym of *Sunnah.*

Innovation means to legislate what has not been ordained by Allah the Almighty. Allah's Messenger (Peace be upon him) means this when he says: *"If any of you introduces into this affair of ours "religion" anything which does not belong to it, it is rejected."* (Bukhari and Muslim)

He (Peace be upon him) says: *"Stick to my Sunnah and the way of the rightly-guided Caliphs (those who come) after me, stick to it, adhere thereto firmly, and be ware of innovations for every innovation is a mis-guidance."* (Abu Dawud, AtTirmidhi and Ibn Majah)

He (Peace be upon him) says: "... *and this nation will be divided into seventy-three religious sects, -all in Hell, except one, and that one is: on which I and my companions are today, i.e. following the Qur'an and the Prophet's Sunnah."*(Abu Dawud, At-Tirmidhi and Ibn Majah)

Allah the Almighty declared his (Peace be upon him) innocence from belonging to the people of Innovations, saying: *{Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad (Peace be upon him)) have no concern in them in the least. Their affair is only with Allah}.* (Al-An' am, 159)

Q 200:What are the divisions of Innovation pertaining to its breach of religion?

A--- There are two divisions: Blasphemous Innovation and Non-blasphemous Innovation.

Q 201: What are the Blasphemous Innovations?

A ---Though they are numerous, they can be defined as follows: It is whosoever denies or rejects a matter that is unanimously agreed upon or well known in religion, as rejection of the Glorious Qur'an and of what Allah sent His Messengers with. The *lahmis* is a good example in this context. They rejected the Attributes of Allah the Almighty, along with their saying that the Qur'an and Allah's Attributes are created. Or, such as rejecting the fact that Allah the Almighty took Ibrahim (Abraham (Peace be upon him)) as a friend. Or, that He Spoke directly to Musa (Moses (Peace be upon him)). Or, such as the Innovations of those who denied Allah's Knowledge, Acts, Pre-ordainment and Destiny. Or, such as those who liken Allah the Almighty to His creation, etc. However, among those who went astray are some whose intention was to demolish the Pillars of religion and to raise suspicions around it, those are certainly disbelievers and are the most malicious enemies of religion. But, those who were merely misguided and were led to hold misconceptions about religion, they are regarded as disbelievers not before showing them clear evidences that they were indeed misguided (and they insist on sticking to their fallacies).

Q 202: What is that other than the Non-blasphemous Innovation?

A--- The Non-blasphemous Innovation does not imply denying or rejecting the Glorious Qur'an or anything of what has been sent with Allah's Prophets. Such as the Innovations of the *Marwanis* that were rejected by the dignified companions of the Prophet (Peace be upon him). However, the companions neither said that the *Marwanis* were disbelievers, nor did they withdraw their pledge of allegiance paid to them. These Innovations were: they used to delay performing some prayers, their delivering the `Id sermon before the Prayer, and their

abusing of some of the grand companions of the Prophet (Peace be upon him) on pulpits, etc. They used to do so not bearing in mind any legal thought, but it was only false interpretations, psychological desires, and worldly purposes.

Q 203:What are the divisions of Innovation pertaining to the field in which it takes place?

A--- There are two divisions: Innovations in Acts of worship, and Innovations in dealings.

Q 204: What are the divisions of Innovations in Acts of worship?

A--- There are two divisions:

First: Adopting methods of worship other than those prescribed by Allah the Almighty. For instance, the ignorant *Sufis* use musical instruments accompanied with dance, clapping, and singing resembling those in whose regard Allah the Almighty says: ***{Their Salat (prayer) at the House (of Allah, i.e. the Ka'bah at Mecca) was nothing but whistling and clapping of hands).*** (Al-Anfal, 35)

Second: Adopting as a method of worship that is originally lawful, but it is done in other than its proper place, time, or manner. For instance, unveiling one's head is permitted while practicing *Ihram,* but if one who is not wearing *Ihram* does it while performing Prayers, Fasting or other acts of worship with the intention of drawing near to Allah thereof, this is deemed an unlawful Innovation. Besides, performing supererogatory prayers in the forbidden times, and fasting the first day of the two *'Ids.*

Q 205: How does Innovation affect the Act of Worship it touches?

A--- **First:** it nullifies the whole act of worship such as adding a third *Rak'ah* to the *Fajr* Prayer, a fourth one to the *Maghrib,* or a fifth to the *Zuhr* Prayer. Or, such as decreasing a *Rak' ah* thereof.

Second: it does not nullify the act of worship though it is (Innovation) itself is basically nullified. Such as the one who adds a fourth time of wash to the organs to be washed in Ablution. The Prophet (Peace be upon him) did not say it is nullified, but said: *"Whosoever adds to this, he certainly did badly, transgressed and did (something) wrong."* (Abu Dawud and Ibn Majah)

Q 206: What are the Innovations pertaining to dealings?

A--- This is to impose conditions which are not in neither Allah's Book (Laws), nor in the Prophetic *Sunnah.* Such as imposing conditions that may nullify that which is lawful, or legalize that which is unlawful. Also, stipulating the *Wala,*[32] to be for other than the manumitter. Having heard the story of Barirah, Allah's Messenger (Peace be upon him) stood up in front of the people, and after glorifying Allah he said: *"Amma Ba'du (i.e. then after)! What about the people who impose conditions which are not in Allah's Book (Laws)? Any condition that is not in Allah's Book (Laws) is invalid even if they were one hundred conditions, for Allah's decisions are the right ones and His conditions are the strong ones (firmer) and the Wala' will be for the manumitter."*(Bukhari and Muslim)

Q 207: What do we must observe regarding the companions of the Prophet and his household?

A--- We should keep our hearts and tongues clean and sound regarding them all. We should work on spreading their merits and virtues, along with avoiding discussing any of the troubles aroused among them. We

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[32] It is a right to inherit the property of a freed slave to the person who has freed him. Hadiths have made it clear that *Wala'* is a part like a lineage. It cannot be sold or gifted, so selling it or offering it as a gift is prohibited. (Translator)

should also refer to their dignity and honor as we are taught by Allah the Almighty Who mentioned them in His Books: Torah, Gospel and the Glorious Qur'an. Also, there are so many Hadiths informing us of their merits and unprecedented virtues. Allah the Almighty says: ***{Muhammad is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e. all those who follow Islamic Monotheism, the religion of Prophet Muhammad (Peace be upon him) till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise)}.*** (Al-Fath, 29)

Allah the Almighty says: ***{And those who believed, and emigrated and strove hard in the Cause of Allah (Al-Jihad), as well as those who gave them) asylum and aid- these are the believers in truth, for them is forgiveness and Rizqun Karim (a generous provision i.e. Paradise)}.*** (Al-Anfal, 74)

Allah the Almighty says: ***{And the foremost to embrace Islam of the Muhajirun (those who migrated from Mecca to AI-Madinah) and the Ansar (the citizens of AI-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well pleased with them as they are well pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success****}.* (At -Taubah, 100)

Allah the Almighty says: ***{Allah has forgiven the Prophet ((Peace be upon him)), the Muhajirun (Muslim emigrants who left their***

homes and came to AI-Madinah) and the Ansar (Muslims of Al-Madinah) who followed him (Muhammad (Peace be upon him)) in the time of distress (Tabuk expedition), after the hearts of a party of them had

nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is unto them full of Kindness, Most Merciful}. (At- Taubah, 117)

Allah the Almighty says: ***{(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him, and helping Allah (i.e. helping His religion) and His Messenger (Muhammad (Peace be upon him)). Such are indeed the truthful (to what they say).And (it is also for) those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadir), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful}.*** (Al-Hashr, 8, 9)

In addition, we should know and believe that Allah has already looked at the Badr warriors and said: *"Do whatever you like, for I have forgiven you."* (Bukhari and Muslim) Their number was 313 (three hundred and thirteen). Also, we believe that *"None from among those who paid the pledge under the tree would enter Hell-fire."* (Sahih Muslim) But, Allah was pleased with them and they with Him. Moreover, they were one thousand and four hundred (or, five hundred) on the Day of *Hudaibiya.* Allah the Almighty says: ***{Indeed, Allah was pleased with the believers when they gave the Bai'ah (pledge) to you (O Muhammad (Peace be upon him)) under the tree: He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquillity) upon them, and He rewarded them with a near victory}.*** (Al-Fath, 18)

We testify that they Were the best of all generations of this *Ummah* (Community) which is the best of all nations and communities. Besides, if one amongst the generations to come after them were to spend as much gold as *Uhud,* it would not amount to as much as one *Mudd* of one of them or half of it. We also believe in that they were not infallible; they might do some mistakes, but they did their best to establish what is right and true.

The same can be said about the honorable wives of Prophet Muhammad (Peace be upon him) and his dignified household whom Allah wished only to remove *Ar-Rijs* (evil deeds and sins) from them and to purify them with a thorough purification.

Moreover, we acquit ourselves from all in whose hearts or on whose tongues there were something bad pertaining to the companions of the Prophet (Peace be upon him) and his honorable household. We call Allah the Almighty to witness our love for them, following them, and defense for them in application to the will of Prophet Muhammad (Peace be upon him): *"None should revile my companions."* Rather, he (Peace be upon him) says: "I *leave amongst you two weighs: the first is Allah's Book, so follow stick to it firmly."* Then, he (Peace be upon him) says: *"And my household, I remind you with Allah for the sake of my household."* This Hadith is transmitted in the two *Sahihs:* Bukhari and Muslim.

Q 208: Who is the best amongst the companions of the Prophet (Peace be upon him) in general?

A ---The best amongst them were the foremost to embrace Islam of the *Muhajirun* (those who migrated from Mecca to Al-Madinah) and the *Ansar* (the citizens of Al-Madinah who helped and gave aid to the *Muhajirun),* then the people of *Badr,* then *Uhud,* then the Pledge of *Ar-Ridwan,* etc. Allah the Almighty says: *{Not equal among you are those who spent and fought before the conquering (of Mecca, with those among you who did so later). Such are higher in degree than those who spent and fought*

afterwards. But to all Allah has promised the best (reward)}. (Al-Hadid, 10)

Q 209: Who is the best amongst the companions of the Prophet (Peace be upon him) in details?

A--- Narrated Ibn 'Umar (May Allah be pleased with them): *"During the lifetime of the Prophet (Peace be upon him) we considered Abu Bakr as peerless and then`Umar and then' Uthman (coming next to him in superiority) and then we used not to differentiate between the companions of the Prophet."*(Sahih Al-Bukhari)

him): *"I said to the Prophet (Peace be upon him) while I was in the Cave. "If any of them should look under his feet, he would see us. "He said: "O Abu Bakr! What do you think of two (persons) the third of whom is Allah?"* (Bukhari and Muslim)

him): The Prophet (Peace be upon him) says: *"If I were to take a Khalil, I would have taken Abu Bakr, but he is my brother and my companion (in Islam)."* (Bukhari and Muslim)

The Prophet (Peace be upon him) says: *"Allah sent me (as a Prophet) to you (people) but you said (to me), 'You are telling a lie,' while Abu Bakr said: 'He has said the truth, and consoled me with himself and his money." He then said twice, "Won't you then give up harming my companion?" After that nobody harmed Abu Bakr.* (Sahih Al-Bukhari)

The Prophet (Peace be upon him) said regarding the speaking of the wolf and the cow, *"But I believe in it and so do Abu Bakr and 'Umar.* " (Bukhari and Muslim)

Allah's Messenger (Peace be upon him) says: *"O Ibn Al-Khattab! By Him in Whose Hands my life is! Never does Satan find you going on a way, but he takes another way other than yours."*(Bukhari and Muslim)

Narrated Abu Hurairah (May Allah be pleased with him): Allah's Messenger says: *"Among the nations before you there used to be people who were inspired (though they were not Prophets). And if there is any of such a persons amongst my followers, it is 'Umar."* (Bukhari and Muslim)

When `Uthman Ibn 'Affan went to Mecca prior the Pledge of *Ar-Ridwan, "Allah's Messenger (Peace be upon him) held out his right hand saying, 'This is 'Uthman's hand.' He stroke his (other) hand with it saying, 'This (pledge of allegiance) is on the behalf of `Uthman."* (Sahih Al-Bukhari)

He (Peace be upon him) says: *"Whosoever digs the well of Rumah, he will enter Paradise" then 'Uthman dug it. Then, he (Peace be upon him) said: "Whosoever makes provisions for the Army of Al'Usrah (the Battle of Tabuk), he will enter Paradise."* (Sahih Al-Bukhari)

Allah's Prophet (Peace be upon him) says: *"Shouldn't I become shy of the one of whom the Angels became shy."* (Sahih Muslim)

Allah's Prophet (Peace be upon him) said to 'Ali Ibn Abu Talib, *"You are (a part) from me, and I am (a part) from you."* (An Authentic Hadith)

The Prophet (Peace be upon him) informed us that `Ali Ibn Abu Talib loves Allah and His Messenger, and that he is loved by Allah and His Messenger Allah's Prophet (Peace be upon him) says: *"Whom so ever I am his master, 'Ali is his master."* (Ahmed and At-Tirmidhi)

The Prophet (Peace be upon him) says: *"Aren't you satisfied with being unto me what Aaron was unto Moses but with this exception that there would be no Prophet after me."* (Bukhari and Muslim)

Allah's Prophet (Peace be upon him) says: *"Ten (persons) will enter Paradise: the Prophet will enter Paradise, Abu Bakr will enter Paradise, 'Umar will enter Paradise, 'Uthman will enter Paradise, 'Ali will enter Paradise, Talha will enter Paradise, AzZubair Ibn Al-'Awwam will enter Paradise, Sa'd Ibn Malik will enter Paradise, and `Abdur-Rahman Ibn 'Auf will enter Paradise."* (Ahmed, At-Tirmidhi and Abu Dawud) Sa'id Ibn Zaid said: 'If you wish, I would name the tenth, i.e. himself.' May Allah be pleased with them all!

Allah's Messenger (Peace be upon him) says: *"The most merciful among my Ummah towards my Ummah is Abu Bakr, the severest (in rights) pertaining to Allah's Religion is 'Umar, the most modest is 'Uthman, the most knowledgeable about what is lawful and unlawful is Mu'adh Ibn Jabal, the best reciter of Allah's Book is Ubaiy, the most knowledgeable about the laws of inheritance is Zaid Ibn Thabit, and for each Ummah there is a trustee, and the trustee of this Ummah is Abu`Ubaidah Ibn Al-Jarrah."*(At- Tirmidhi, Ahmed and Ibn Hibban)

Allah's Messenger (Peace be upon him) said pertaining to Al-Hasan and Al-Husain that both are masters of the young men from the residents of Paradise and that they are his two basils. (Quoted from Sahih Bukhari)

He (Peace be upon him) says: *"O Allah! I love them, so (please) love them."* (Bukhari and Muslim)

Once the Prophet brought out Al-Hasan and took him up the pulpit along with him and said: "This *son of mine is a Sayid (i.e. chief) and I hope that Allah will help him bring about reconciliation between two Muslim groups."* (Sahih Bukhari)

He (Peace be upon him) said regarding their mother, Fatimah that she is "The *mistress of all the ladies of Paradise."* (Bukhari and Muslim)

However, countless are the merits and virtues of the companions of the Prophet (Peace be upon him). Affirming a virtue to any of them does not necessitate that he is far and above them all in every aspect save the four Rightly-guided Caliphs. The first three are due to the Hadith mentioned earlier and narrated by Ibn 'Umar. As for `Ali Ibn Abu Talib, the earlier *Sunni* scholars unanimously agreed upon that he was the fourth after them as the best creatures on earth.

Q 210: How many years did the Caliphate last after Prophet Muhammad (peace be upon him)?

A--- Narrated Abu Dawud and others on the authority of Sa'id Ibn Jamhan after Safinah as saying: Allah's Messenger (Peace be upon him) says: "The *Caliphate after Prophethood will last for thirty years, then Allah grants kingship to whom He wills."* (At-Tirmidhi, Abu Dawud, Ahmed and Al-Hakim)

This implies the period lasted by Abu Bakr, 'Umar, 'Uthman and `Ali, may Allah be pleased with them all. Abu Bakr stayed for two years and three months, 'Umar for ten years and six months, 'Uthman for twelve years, `Ali for four years and nine months, and in completion of the thirty years comes the *Bai'ah* (Pledge of allegiance) given for Al-Hasan Ibn 'Ali, that is six months.

The first Muslim king was Mu'awiyah (May Allah be pleased with him) who was the best among them all. Then, followed a severe and unjust kingship, up till the time when `Umar Ibn 'Abdel'Aziz came. Indeed, the *Sunni* Muslim scholars regarded him as the fifth Caliph as he followed their (the previous four ones) very steps.

Q 211: What is the general proof of their (the four Caliphs') right to the Caliphate?

A--- The proofs are numerous: counting its period with thirty years which is the period of their leadership, preferring them to all other companions of the Prophet (Peace be upon him), and what has been narrated by Samura Ibn Jundub saying: *that a man said: "O Allah's Messenger! I saw as if a bucket descended from the sky. Then came Abu Bakr and took it and he drank very few thereof Then, came 'Umar who took it and drank till he got satisfied. Then, came `Uthman who took it and drank till he got satisfied. Then, came `Ali who took it and it was drawn from him and something thereof was spelt over him."* (Abu Dawud and Ahmed)

In addition, the *Ummah* has agreed on their Caliphate and none contests against this but who went astray and adopted Innovations.

Q 212: What is the detailed proof that the first three Caliphs have a right to the Caliphate?

A--- Abu Bakr (May Allah be pleased with him) narrated the Prophet (Peace be upon him) as saying: *"'Who did see a vision from amongst you?' A man said: 'I have seen as if a balance descended from the sky. You (the Prophet) weighed with Abu Bakr and you overweighed Abu Bakr, and Abu Bakr and `Umar got weighed, and Abu Bakr overweighed 'Umar, and' Umar and' Uthman got weighed, and 'Umar overweighed `Uthman, then the balance was raised up (to the sky again).* '" (Abu Dawud and Al-Hakim)

Allah's Messenger (Peace be upon him) says: *"Tonight, a pious man was made to see a vision that Abu Bakr was entrusted by Allah's Messenger (Peace be upon him), 'Umar was entrusted by Abu Bakr, and 'Uthman was entrusted by 'Umar."* (Abu Dawud, Al-Hakim and Ahmed)

Q 213: What is the proof of the Caliphate of Abu Bakr and `Umar?

A--- Narrated Abu Hurairah (May Allah be pleased with him): *I heard Allah's Messenger (Peace be upon him) saying, "While I was sleeping, I saw myself standing at a well, on it there was a bucket. I drew water from the well as much as Allah wished. Then Ibn Abu Quhafa (i.e. Abu Bakr) took the bucket from me and brought out one or two buckets (of water) and there was weakness in his drawing the water. May Allah forgive his weakness for him. Then the bucket turned into a very big one and Ibn Al-Khattab took it over and I had never seen such a mighty person amongst the people as him in performing such hard work, till the people drank to their satisfaction and watered their camels that knelt down there."* (Bukhari and Muslim)

Q 214: What is the proof that Abu Bakr (May Allah be pleased with him) has the right to the Caliphate and being a successor to Allah's Messenger?

A--- Narrated Jubair Ibn Mut'im (May Allah be pleased with him): *A woman came to the Prophet (Peace be upon him), he ordered her to come back to him later. She said: "What if I came and did not find you?" as if she wanted to say, "If I found you dead?" The Prophet said: "If you should not find me, go to Abu Bakr."* (Bukhari and Muslim)

'A'ishah (May Allah be pleased with her) narrated: *Allah's Messenger (Peace be upon him) said to me: "Call unto me your father and brother, I want to get something written, for I fear someone to wish for it (the Caliphate), or someone else says: I deserve it (more than anyone else), but Allah and the Believers wish no one but Abu Bakr."* (Sahih Bukhari)

Abu Musa (May Allah be pleased with him) reported: *When the Messenger of Allah (Peace be upon him) became ill and his illness became serious he ordered Abu Bakr to lead the people in prayer...* ". *"So, Abu Bakr led the prayer (during this period of illness) in the life of the Messenger of Allah (Peace be upon him)."*(Bukhari and Muslim)

Besides, all companions of the Prophet (Peace be upon him) from among the *Muhajirun* and the *Ansar* paid homage to Abu Bakr and none contested thereto.

Q 215: What is the proof that `Umar (May Allah be pleased with him) has the right to the Caliphate and being a successor to Abu Bakr?

A--- Allah's Messenger (Peace be upon him) says: *"I do not know when will I be dead, so follow the two who come after me." He pointed to Abu Bakr and 'Umar (May Allah be pleased with them).* (AtTirmidhi, Ibn Majah, Ahmed and AI-Hakim)

Narrated Hudhaifah (May Allah be pleased with him): "... *'Umar said: 'I did not mean that but I asked about that affliction which will spread like the waves of the sea.' I (Hudhaifah) said:* 'O *leader of the faithful believers! You need not be afraid of it as there is a closed door between you and it.' 'Umar asked, 'Will the door be broken or opened?'*

I replied, 'It will be broken.' 'Umar said: 'Then it will never be closed again.' (Sahih Bukhari)

The whole *Ummah* unanimously agreed on his right to be the successor of Abu Bakr (May Allah be pleased with them).

Q 216: What is the proof that `Uthman (May Allah be pleased with him) has the right to the Caliphate and being a successor to Abu Bakr and `Umar?

A--- Narrated `A'ishah (May Allah be pleased with her) Allah's Messenger (Peace be upon him) saying: *"O 'Uthman! /fone day Allah gave you this issue (the Caliphate) and the hypocrites wanted you to take off the shirt (Caliphate) Allah bestowed on you, do not take it off" He said it thrice.* (Ibn Majah, At- Tirmidhi, Ibn Hibban and AI-Hakim)

The People of *Shura* (Consultation) agreed on him, then all the Prophet's companions. The first to pay him homage was `Ali Ibn Abu Talib after 'Abdur-Rahman Ibn 'Auf, then the rest of the people.

Q 217: What is the proof that 'Ali (May Allah be pleased with him) has the right to the Caliphate and being a successor to Abu Bakr, `Umar and `Uthman?

A--- The Prophet (Peace be upon him) passed by 'Ammar and removed the dust off his head and said: *"May Allah be Merciful to 'Ammar. He will be killed by a rebellious aggressive group. 'Ammar will invite them to (obey) Allah and they will invite him to the (Hell) fire."* (Bukhari and Muslim) Thus, 'Ammar was on the side of ' Ali (May Allah be pleased with him) and he was killed by the people of Sham (Syria) while he was inviting them to obey Allah, the Prophetic *Sunnah, Jama'ah* (Community), and the true *Imam:* `Ali (May Allah be pleased with him). This Hadith is Authentic.

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported that Allah's Messenger (Peace be upon him) says: *"A group would secede itself (from the Ummah) when there would be dissension among the Muslims. Out of the two groups who would be nearer the truth would kill them."* (Sahih Muslim) The Khawarij seceded itself from the *Ummah* and they were killed by 'Ali on the Day of Nahrawan. Thus, he is the nearer to the truth as agreed upon by the People of *Sunni* Islam.

Q 218: What should be observed towards the people of authority?

A--- We should pay counsel to the people of authority by following them on the truth and obeying them in truth, ordering them to stick to the truth and reminding them kindly of the truth. We should pray behind them, fight with them, paying Zakah and charity to them, being patient towards them even if they became transgressors, quitting seceding oneself from them with force unless they show clear disbelief. Also, we should not over-praise them in a way to mislead them. We should supplicate Allah the Almighty to guide them and grant them full success.

Q 219: What is the textual proof of all this?

A--- Allah the Almighty says: ***{O you who believe! Obey Allah and obey the Messenger (Muhammad (Peace be upon him)), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger ((Peace be upon him)), if you believe in Allah and in the Last Day. That is better and more suitable for final determination}.*** (An-Nisa', 59)

Narrated Anas Ibn Malik (May Allah be pleased with him): Allah's Messenger (Peace be upon him) says: *"You should listen to and obey your ruler even if he was an Ethiopian (black) slave whose head looks like a raisin.* " (Sahih Bukhari)

Narrated Ibn 'Abbas (May Allah be pleased with him): *The Prophet (Peace be upon him) says: "Whoever notices something which he dislikes done by his ruler, then he should be patient, for whoever becomes separate from the company of the Muslims even for a span and then dies, he will die as those who died in the Pre-Islamic period of Ignorance (as rebellious sinners)."*(Bukhari and Muslim)

'Ubadah Ibn As-Samit (May Allah be pleased with him) said: *"The Prophet (Peace be upon him) called us and we gave him the Pledge of allegiance for Islam, and among the conditions on which he took the Pledge from us, was that we were to listen and obey (the orders) both at the time when we were active and at the time when we were tired, and at our difficult time and at our ease and to be obedient to the ruler and give him his right even if he did not give us our right, and not to fight against him unless we noticed him having open Kufr (disbelief) for which we would have a proof with us from Allah.* "(Bukhari and Muslim)

Narrated `Abdullah: The Prophet (Peace be upon him) says: *"A Muslim has to listen to and obey (the order of his ruler) whether he likes it or not, as long as his orders involve not one in disobedience (to Allah), but if an act of disobedience (to Allah) is imposed one should not listen to it or obey it."* (Sahih Muslim)

He (Peace be upon him) says: *"There is no submission in matters involving God's disobedience or displeasure. Submission is obligatory only in what is good (and reasonable)."*(Bukhari and Muslim)

He (Peace be upon him) says: *"You will listen to the Amir and carry out his orders; even if your back is flogged and your wealth is snatched, you should listen and obey."* (Bukhari and Muslim)

Allah's Messenger (Peace be upon him) says:

"One who withdraws his hand from obedience (to the Amir) will find no argument (in his defense) when he stands before Allah on the Day of Judgment, and one who dies without having bound himself by an oath of allegiance (to an Amir) will die the death of one belonging to the days of Jahillyya. " (Sahih Muslim)

Allah's Messenger (Peace be upon him) says: *"Anyone who tries to disrupt the affairs of this Ummah while they are united you should strike him with the sword whoever he be. (If remonstrance does not prevail with him and he does not desist from his disruptive activities, he is to be killed.)"* (Sahih Muslim)

Allah's Messenger (Peace be upon him) says: *"Amirs will be appointed over you, and you will find them doing good as well as bad deeds. One who hates their bad deeds is absolved from blame. One who disapproves of their bad deeds is (also) safe (so far as Divine wrath is concerned). But one who approves of their bad deeds and imitates them (is doomed). People asked: Messenger of Allah, shouldn't we fight against them? He replied: 'No, as long as they say their prayer.'"* (Sahih Muslim) *("Hating and disapproving"* refers to liking and disliking from the heart.)

Q 220: Whose is the duty of enjoining the good and forbidding the evil? What are its ranks?

A--- Allah the Almighty says: ***{Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful}.*** (Al 'Imran, 104)

Abu Sa'id Al-Khudri (May Allah be pleased with him) narrated, I heard the Messenger of Allah (Peace be upon him) as saying: *"He who amongst you sees something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue, and if he has not strength enough to do it, (even) then he should (abhor it) from his heart, and that is the least of faith.* " (Sahih Muslim)

There are countless proofs and evidences pertaining to this issue, all of which implies the necessity of enjoining the good and forbidding the evil on whosoever sees it. If anyone carries this out, the rest of the *Ummah* will be saved from Allah's Wrath. The more one is able (to do it) and

knowledgeable, the more it is necessary for him to do it himself. Verily, none was saved upon the descending of torment on the heads of the disobedient but those who forbade them from committing the evil.

Q 221: What is the ruling pertaining to Wondrous Acts of *Auliya* '?

A--- The wondrous acts attributed to *Auliya'* are real and true. A wondrous act is an unusual thing that is done unwillingly at the hands of *Auliya'*. It is not. accompanied with challenge, and Allah the Almighty may do it on their hands without their own knowledge. Such as the story of the People of the Cave, the People of the Rock, and the story of Juraij. Among the wondrous acts that took place at the hands of the companions of the Prophet (Peace be upon him) were: what happened to Abu Bakr during the Apostasy Wars, the reach of `Umar's call to Sariyah while he was standing on the pulpit (in Madinah) and Sariyah was in *Sham* (Syria), `Umar's letter to the Nile of Egypt causing it to flow, the horses of Al-`Alaa' Ibn Al-Hadrami on which he (and his men) crossed the sea during the conquest of Bahrain, and performing the prayer by Abu Muslim Al-Khawalani in the fire set for him by Al-Aswad Al-`Ansi.

Along with so many others that happened during the life of Prophet Muhammad (Peace be upon him) and after his death for His honorable companions and their followers till the Day of Resurrection. In fact, all these were miracles for Prophet Muhammad (Peace be upon him) for they did not attain this dignity but by following and sticking firmly to him. *So,* if any miracle or unusual thing appeared on the hand of one who is not adherent to Allah's Messenger (Peace be upon him), it is thus a trial, sorcery and not a miracle or a wondrous act, and he is indeed one of the *Auliya'* of Satan. May Allah grant us refuge against him.

Q 222: Who is Allah's *Waii*[33] (pl. *Auliya')?*

[33] i.e. Protector, guardian, supporter, helper, friend, etc.

A--- The *Wali* is the one who believes in Allah, fears Him, follows His Straight Path, and follows His Messenger (Peace be upon him).

Allah the Almighty says: ***{No doubt! Verily, the Auliya' of Allah, no fear shall come upon them nor shall they grieve}***. (Yunus, 62)

Then, He says: ***{Those who believed (in the Oneness of Allah - Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds)}.*** (Yunus, 63)

Allah the Almighty says: ***{Allah is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliya' (supporters and helpers) are Taghut [false deities and false leaders], they bring them out from light into darkness}.*** (Al-Baqarah, 257)

Allah the Almighty says: ***{Verily, your Wali (Protector or Helper) is none other than Allah, HisMessenger, and the believers, - those who perform As -Salat, and give Zakah, and they are Raki'un[34]. And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the Party of Allah will be the victorious}.*** (Al-Ma'idah, 55, 56)

Allah's Messenger (Peace be upon him) says: *"Verily, the household of so and so are not my Auliya' (helpers and protectors), my Auliya' are none but the pious people."* (Sahih Bukhari)

Al-Hasan (May Allah grant him Mercy) said: Some people claimed that they love Allah, so He tried them with this verse: ***{Say (O Muhammad to mankind): "If you (really) love Allah then follow me, Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful}.*** (Al 'Imran, 31)

Imam Ash-Shafi'i (May Allah grant him Mercy) said: If you see a man walks on the surface of water, or flies in the air, don't believe him or be

[34] i.e. those who bow down or submit themselves with obedience to Allah in Prayer. (Translator)

misled by him till you know (for certain) that he follows (earnestly) Prophet Muhammad (Peace be upon him).

Q 223: Who is the group meant by the Prophet (Peace be upon him) in the following Hadith: *"A group of people from my Ummah will continue to obey Allah's Command, and those who desert or oppose them shall not be able to do them any harm. They will be dominating the people until Allah's Command is executed (i.e. Resurrection is established."*[35]*?*

A--- This group is the one who will survive from among the seventy-three religious sects as given exception by Prophet Muhammad (Peace be upon him) in his saying: *"All of which will enter Hell-fire except one which is the lama' ah (main body of Muslims who rightly follow Allah and the Sunnah of the Prophet).* " (Sahih Muslim)

In another narration, *"All in Hell, except one, and that one is: on which I and my companions are today, i.e. following the Qur'an and the Prophet's Sunnah."* (Sahih Muslim)

We ask Allah the Almighty to make us from among them. Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower! ***{Glorified is your Lord, the Lord of Honor and Power! (He is free) from what they attribute unto Him! And peace be on the Messengers! And all the praises and thanks are to Allah, Lord of the 'Alamin (mankind, jinn and all that exists)}.*** (As-Saffat, 180-182)

The author (May Allah forgive him and his parents) said: I finished the first draft on the 1st of *Sha` ban,* 1365 A.H., and I finished the last draft on the 14th of *Sha`ban,* 1365 A.H.

[35] Bukhari and Muslim.